the Chaplain

The United States Air Force Chaplain School
by *Ike C. Barnett*

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The Chaplain in the German Armed Forces
by *Jack S. Boozer*

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by *E. Jane Mall, Catherine Reaves*
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War and Peace
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Prevention and Cure of Problem Drinking
by *Albion Roy King*

A JOURNAL FOR PROTESTANT CHAPLAINS

FEBRUARY 1963

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Editorial

MATERIALS which tell the story of the various chaplaincies are slender and widely scattered. Not even the largest public libraries in America have any great number of significant items in this field. The Library of Congress, The National Archives, and the libraries of the chaplain schools of the three services have the most helpful holdings but they tend to be somewhat restricted to their immediate interests and purposes. It is unlikely that there are more than a few hundred worthwhile bound volumes altogether in this specific field; plus, of course, a considerable bulk of important pamphlets and papers.

At its last meeting, The General Commission voted to establish "a reference library on the chaplaincy" and authorized a budget item to support the project. The Commission has staff and facilities and a nucleus of materials to set up such a specialized library. A program of regular acquisitions has been initiated. The emphasis will be on a library and not a museum.

It is obvious that an organized and fairly comprehensive collection of these items will be of substantial benefit to the editors and writers for THE LINK and THE CHAPLAIN. In time it is hoped that the library will be available, by arrangement, to those who may wish to come to the Chaplains Memorial Building for study or research in this field. A preliminary bibliography will be published in a future issue of THE CHAPLAIN.

Correspondence with anyone who would like to share information on this subject will be welcomed cordially.

—A.R.A.

By Ike C. Barnett

The United States Air Force Chaplain School

ON a two-acre tract of land on the northern side of Lackland Air Force Base is an Air Force School that is unique in its mission and steadily growing in its responsibility. Based on a Department of the Air Force authorization, this United States Air Force Chaplain School was established June 1, 1960 under the provisions of GO 22, JQ ATC.

Under AFR 265-1 training requirements for chaplains entering upon and continuing in active duty are the province of the Chief of Air Force Chaplains, and to date, this authority has not been delegated. Since it has been established as the USAF Chaplain School, policy control and supervision of such a USAF school are governed by AFR 53-15; thus, overall policy and supervision are retained by the USAF agency involved. The mechanics of training requirements is the responsibility of the major command to which a USAF school is given; in this instance ATC Flying Training through Lackland Military Training Center and OTS. The School Commandant has the responsibility for the local implementation of policy, the supervision of training, and the accomplishment of all training requirements.

At the present time three different courses of training are offered at the USAF Chaplain School: The

Chaplain, Col, Ormonde S. Brown, Commandant, USAF Chaplain School.

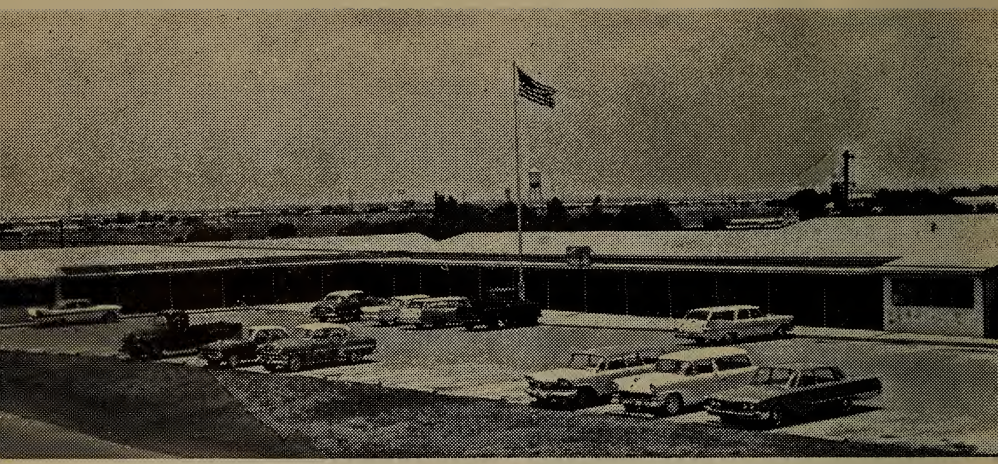
Basic Chaplain Course, the Advanced Chaplain Course, and the Basic Legal Course. The basic courses are designed to give chaplains and lawyers exactly what the name implies: the *basic*-knowledge necessary to do their job as a *beginner*. This means that staff chaplains and staff judge advocates should constantly provide an extensive OJT program to build on the foundation established at the USAF Chaplain School. The Advanced Chaplain Course is designed for chaplains who have had at least four years' experience in the chaplaincy. It provides professional training to prepare them for the duties and responsibilities of base chaplains.

The Basic Chaplain Course, lasting five weeks, is divided equally between military orientation and professional orientation. Students arrive at the USAF Chaplain School with a wealth of background in their profession. Each has earned two or more degrees, has had civilian experience in his profession and has been ordained by his church body. Through classes in worship, religious education, counseling, the chaplain's place in the Air Force, administration, fund procedures, supplies and other military subjects, the chaplain learns to relate his past training and experience to the military family in the most effective way.

After the chaplain has had at least four years' experience in the military, he returns to the USAF Chaplain School for further career training in the Advanced Chaplain Course. Instruction in general personnel administration, professional administration, and chaplain funding and facilities highlight this three weeks of training. Since most chaplains attending this Advanced Course have had more than the required four years of experience in the military, their insights and ideas are not ignored. Through seminars and discussion groups, the chaplains help one another in finding workable solutions to problems that they have confronted, and in so doing, each chaplain gains new insights that will aid him in his mission.

The Basic Legal Course, a five-week course, is usually held in conjunction with the Basic Chaplain

Watch for articles in coming issues on chaplain schools in other Services.



Headquarters Building of the USAF Chaplain School, Lackland AFB, Tex.

Course. Chaplain and legal officers meet together for military subjects. Professional training for legal officers includes classes in the military justice system and in military law. These subjects, taught by experienced judge advocates, help the legal officer to use effectively his previous training and experience in working with the military justice system.

A large, ranch-style building houses the USAF Chaplain School. Staff and faculty offices, administrative offices, a conference room and a professional library are located in the east wing of the building. The west wing houses primarily Protestant, Catholic, and Jewish devotional rooms. Materials are being gathered for a museum that soon will also be a part of the west wing.

Student housing is the best available on Lackland Air Force Base. Modern two-story Bachelor Officers' Quarters are located opposite the headquarters building. Unless a class is unusually large, students are afforded a private room with ample closet space, comfortable modern bedding, a desk and several chairs. Two air-conditioned day rooms add to the comfort of the students. Television sets for entertainment, refrigerators for convenience, and a basement recreational area give added luxury to the student quarters.

A VARIETY of places are available for students to have their meals. Located only two blocks away is a field ration mess; however, if the students prefer, they may eat at the Officers' Club Dining Room or at one of the civilian cafeterias located on base. Many students also take advantage of the variety of types of foods offered throughout the San Antonio area.

Modern, well-equipped, air-conditioned classrooms provide a conducive atmosphere for study and concentration. Oak tables and chairs make it possible to convert the classrooms for various types of teaching methods, such as a lecture and discussion for the entire class or several small seminar groups.

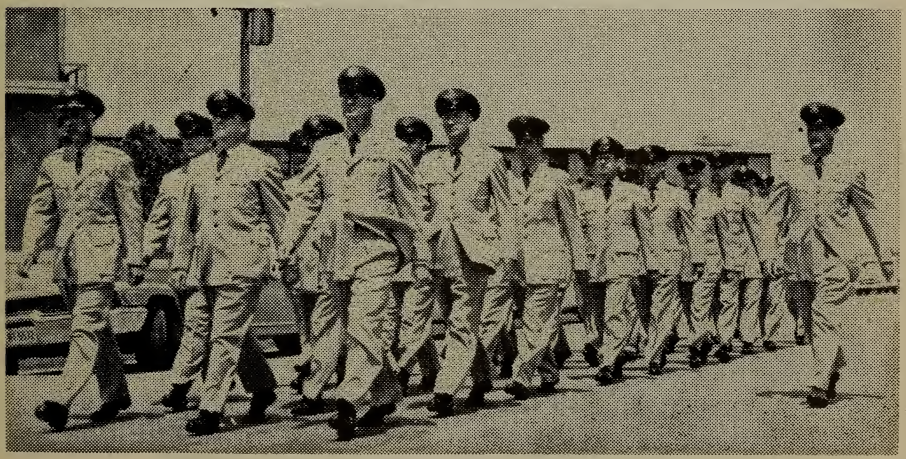
The students' day usually begins at 0530 hours. After breakfast and devotions, they meet in formation ten minutes prior to their 0730 class. Advanced pedagogical methods are used in the classroom to enhance learning and provide a variety of experience. Lecture, discussion, seminar, problem-solving and play-acting are a few of the modern methods of training used. A superior attitude and motivation on the part of the students enable the various methods of instruction to be used profitably and interestingly.

After an hour for the noon meal, the afternoons are also filled with discussion and seminars. Military drill and physical training provide a break from classroom study. Instructive films are offered two evenings each week to give the students broader insight into the subjects that are being taught that week. During the evenings that are not occupied with films, the school library is open for further study.

Such an intensive period of study and activity, achieved in only a few schools, is possible at the USAF Chaplain School because of the high degree of motivation on the part of the students and the complete dedication of the faculty and staff for this most important work that they have been chosen to accomplish.

An even greater dimension of learning takes place when a chaplain class and a legal class are in session simultaneously. Each contributes insights and ideas to the other. Work-

Marching chaplains are class-bound while studying at USAF Chaplain School.



ing together in the classroom and on the drill pad creates a closer bond of understanding and cooperation between the two professions—a bond that they each take with them to their assignments in the field.

The Air Force chaplain is officially described as a specialist in the field of religion. The chaplain is in the Air Force as a clergyman of his particular religious faith, and the Air Force expects him to continue his ministry and religious stewardship in the spirit and tenets of the church or synagogue of which he is a member. God is described in a very familiar psalm as a Shepherd who guides, provides for, and protects his sheep. His ministers are portrayed as shepherds of the Lord, guiding the flock to the sources of true spiritual sustenance and warning them against spiritual dangers. The USAF Chaplain School seeks in every way to help those who choose to serve in the Air Force to fulfill their mission to those for whom they are responsible.

AT YOUR SERVICE

RSV Pulpit Bible

On March 15, 1963, A. J. Holman Co., E. Washington Sq., Philadelphia 5, Pa., will publish a complete line of Pulpit Bibles in the RSV, ranging in price from a $45.00 imitation leather book to a $130.00 edition bound in genuine sealskin.

Eye Gate Religious Filmstrips

We have announced previously that Eye Gate House, Inc., 146-01 Archer Ave., Jamaica 35, N.Y., has produced a series of fifty-four color filmstrips and twenty-seven records that visualize and dramatize the stories of the Bible. These range from Creation to Paul as a Preacher. Each record and two accompanying filmstrips: $13.50. Any four records and 8 filmstrips: $50.00. Complete set of fifty-four filmstrips and twenty-seven records: $315.00. Write to Eye Gate for their religious filmstrip catalogue.

Reprint on Use of Audio-Visuals

A two-page reprint of an article which appeared in *Findings*, publication of Seabury Press, entitled "Let's Use a Film or Filmstrip—Or Should We?" is available without charge from Audio-Visual Council on Public Information, Inc., 1201 Spring St., Fairfax, Va. It discusses purposes for using audio-visuals, where to get information, how to order, how to evaluate, how to use, and mechanics.

By Jack S. Boozer

The Chaplain in the German Armed Forces

This is the first in a projected series of studies of the chaplaincy in other nations. The article is condensed from a longer study prepared by Professor Boozer during an active duty training period in 1961 with the Military Assistance Advisory Group to the Federal Republic of Germany.

I. THE STATUS OF THE CHAPLAIN

The chaplain (*Militaerpfarrer* or *Militaergeistlicher*) in the armed forces of the Federal Republic is a clergyman in the Protestant or Roman Catholic Church, appointed to military service for a time, but without military rank. The chaplain gives no commands and he receives no commands from the military. His civilian status is evidenced by his wearing civilian attire except when in the field with troops. His civilian status is maintained not to suggest superiority or inferiority to the military, but to maintain a distinction between authority in the military chain of command and the authority of the chaplain as an ordained clergyman of the church. Civilian status, therefore, is not designed to hinder him from doing his work in the military, but rather to enable him to do his proper work within the military parish.

The chaplain is under the primary authority of his military bishop, either Protestant or Catholic. His work is supervised and appraised by his bishop. He renders no monthly, weekly, or yearly reports through military channels. The only way that he can be successful in the military forces is as a clergyman, ordained by his church to preach, teach, administer the sacraments, and live within the Word of God.

II. THE CHAPLAIN'S DUTIES

In general it is sufficient to say that a chaplain's duties are simply those of any clergyman of his faith within the framework of a military parish. Yet there are specific duties that are unique to the military parish, and every duty is to some extent influenced by the military nature of the parish. To facilitate the discussion of the chaplain's duties, these will be divided into: A. Worship; B. Religious Administrations; C. *Lebenskundlicher Unterricht* (Instruction in How to Live); D. Retreats and Pilgrimages; E. Counseling; and F. Publications.

A. Worship

The military chaplains conduct normal services of worship for persons of their faith either in garrison churches or in appropriate rooms at an installation. If an appropriate place of worship is not available within the installation, an arrangement for joint use of the facilities of the nearest civilian religious community is worked out.

Under normal conditions a service of worship will be conducted at each garrison or caserne at least once a week. In the large casernes where there are chapels, the service would be conducted on Sunday. In the smaller garrisons, where there are no chapels, the service of worship would probably be conducted during the week, during duty hours. The German soldier usually has free time on Sunday and is encouraged to keep contact with the civilian community, including the church community. This means that in many instances the servicemen as a group or as individuals will worship in a local church within the civilian community.

It is the general practice to have a service of worship in the garrison during the week while servicemen are on duty. Every serviceman of each faith is encouraged but not forced to attend. A chaplain may choose to preach at this service from time to time on the topic he has just presented in *Lebenskundlicher Unterricht.* In any event there is an opportunity provided within the training schedule for a man to recall in worship a certain relationship to God, to his family, and to himself which in the press of new duties and in a new environment he may have neglected.

In all of these activities of worship, it is significant that the chaplain is a pastor in the military parish not as an officer of the armed forces, but as a clergyman, representing not the religion of the military service, but the religion of the nation, of the people, of the serviceman's family, and, indeed, the serviceman's own faith. The province of spiritual nurture, of faith, is recognized by the military

as being of vital importance, but as being beyond the competence of the military. At this point the military defers to the church, asking the church to provide clergymen for this function, but not seeking in any way to control or to determine the work of the chaplain in the military. The chaplain sends no reports through military channels and he is not rated in his effectiveness as a clergyman by a person outside church channels.

All members of the military parish are eligible to attend the services of worship as well as any of the religious meetings arranged by the chaplain.

The sacrament of Holy Communion is celebrated at different times by different chaplains. The general practice is to follow either the church year, celebrating communion on appropriate days in the church calendar, or to follow a combination of the church and the civil calendars, celebrating the sacrament the first Sunday of each month and on special days in the church calendar.

B. Religious Administrations

If the parish in the military service numbers between 1,500 and 3,000 persons, there will certainly be a need for religious administrations such as baptism, confirmation, marriages, and funerals. This is all the more the case when families of officers and noncommissioned officers live in the garrison area.

As the size and constituency of parishes differ, the extent of these duties will vary, but in most garrison situations in the German forces today the chaplain will spend a considerable amount of time in performing these religious administrations and the counseling that must precede and follow them.

C. *Lebenskundlicher Unterricht* (Instruction in How to Live)

This program of instruction was established in the German armed forces in 1957. It is authorized in its present form by a regulation published by the Federal Ministry of Defense on November 5, 1959 (Z Dv 66/2 *Lebenskundlicher Unterricht*). It indicates recognition by the military forces of an obligation for the general education of the serviceman as well as a realization that moral and spiritual powers may be more important than technical skill in determining the value of a soldier. As has been the case with the programs of moral instruction in the American forces, one of the primary purposes of the German program is to develop in the individual soldier a sense of duty and responsibility. But, quite in contrast to the moral instruc-

tion in the American forces, the *Lebenskundlicher Unterricht* is based explicitly on the principles of Christian faith. The difference which this fact actually makes is quite clear in the prominent place given to biblical materials and their interpretation in every session of *Lebenskundlicher Unterricht.*

For example, the resource material for each topic of instruction contains, in the first instance, a presentation of the biblical materials which are relevant to the topic. And these are presented not as proof texts for a conclusion already arrived at, but as setting forth the orientation and ground rules which themselves determine the conclusion which is reached. It is assumed that there is a biblical understanding of man which underlies every special decision and every special area of life. Thus, it is logical to refresh one's knowledge of the "picture of man," the biblical understanding of man, before he sets out to make a decision about a contemporary problem. Rather than the vague "German way of life," or the somewhat ambiguous natural law, the *Lebenskundlicher Unterricht* is based explicitly on the principles of Christian faith found in the Old and New Testaments.

The program of *Lebenskundlicher Unterricht* is administered separately by the Roman Catholic and Protestant chaplains. The topics are agreed upon by Protestant and Catholic chaplains together, but the development of the topics, the preparation of resource materials, and the actual presentation of the instruction are separate. There is Roman Catholic *Lebenskundlicher Unterricht* and Protestant *Lebenskundlicher Unterricht.*

1. *Topics and Resource Materials*

The earlier topics of the *Lebenskundlicher Unterricht* program were quite similar to topics in the Character Guidance Program. For example: "Work and Joy," "Man and Woman," "Your Conscience," "Freedom and Responsibility," "The Use and Misuse of Power," "Humility and Pride," and "Courage, Bravery, and Civil Courage."

Later, an ambitious two-year cycle was inaugurated on the general theme, "Man and History." The topics were "Do You Make Your Luck?," "Historical Materialism," "The History of Man," "Men Make History," "Your Responsibility for Your Children," "People Influence History," "Anti-Semitism in History," "The People of God in History," "God Makes History," "Fathers and Sons," "Demonism in History," "Technology and World History," "Technology and Our Life," "Characters," "Woman in History."

The resource materials for the instructor are as a rule prepared by the chaplains. These assignments are made well ahead of time by

Dekan A. von Mutius, who edits the material and supervises its publication and distribution. When a topic is prepared by a chaplain, edited by Dekan A. von Mutius, and printed, it is then distributed to all chaplains as resource material for that particular topic of instruction.

In addition to the material for the chaplain, there is a leaflet prepared for distribution to the servicemen themselves. These leaflets show the courage of the chaplains to wrestle with controversial topics in the *Lebenskundlicher Unterricht* program as well as the excellent quality of the resource material provided. In one set of materials, for example, the leader is referred to Karl Barth, Dietrich Bonhoeffer, N. H. Soe, Helmut Thielicke, and Luther Deutsch. In other topics one might well be referred to the Religion in *Geschichte und Gegenwart,* to Kittel's *Theologische Woerterbuch zum Neuen Testament,* to the work of contemporary scholars in the Old and New Testaments, and to contemporary theologians such as Paul Tillich. The serious depth of the undertaking is clear in all aspects of the program.

2. *The Actual Instruction*

Attendance at the instruction on the part of servicemen is voluntary, but probably 90 per cent attend. All persons in the service, including officers and non-commissioned officers receive at least two hours of instruction each month. The enlisted men, non-commissioned officers, and officers may receive the instruction in separate groups. The instruction is usually given in a regular classroom or in a "worship room" in a caserne. The chalkboard is the most popular training aid. Films, however, are used occasionally. As a rule, not over sixty persons attend the instruction at one time.

3. *Responsibility*

Responsibility for the program is established by regulations as follows:

(a) The themes for the instruction are worked out together by the Federal Minister of Defense, the Protestant Military Bishop, and the Catholic Military Bishop.

(b) The troop commander must provide time in the training schedule for *Lebenskundlicher Unterricht* and an appropriate place for the instruction to be given. It is essential for the success of the program that the commander and all of his staff support the instruction to the fullest. Cooperation between the commander and the chaplain is imperative. The commander also insures that his officers are

present at the officers' session and that he himself or a representative is present.

(c) The chaplain is responsible to prepare and to present the instruction so as to achieve the maximum combination of understanding and participation. Long lectures are in all cases out of place.

D. Retreats and Pilgrimages

The need for sustained instruction within a different environment is felt by the German chaplain as it is by many American chaplains and civilian clergymen. To meet this need the chaplains have established retreat houses at many places in Germany to which persons may go for a scheduled period of three to five days of study, recreation, reading and worship. These activities are planned and conducted by the chaplain, and they are becoming an increasingly important aspect of the chaplain's work.

Every serviceman is eligible to attend a retreat once a year, receiving special administrative leave of up to seven days for this purpose. The retreat houses are equipped with bedrooms, dining rooms, assembly rooms, small libraries, and recreation rooms. Where there are not yet retreat houses, evangelical academies or similar facilities are used. The serviceman's own unit assists him in getting to the retreat house, but he must pay from forty to seventy cents a day from his own resources to stay there. Soldiers arrive and depart in uniform, but usually are free to wear civilian clothes during the retreat.

The activity of the chaplain regarding retreats is increasing because of the continuing demand and success of the retreats. The servicemen desire more and more the opportunity to be absent from ordinary duties for a time of reflection, meditation, study, instruction, and worship. The chaplains more and more welcome the opportunity to present the option of Christian faith in an intensive and sustained way and to be able to do this through more forms than the "word" of ordinary instruction allows.

The retreat idea has become so popular that Dekan A. von Mutius has called it one of the most important activities of the chaplain today. In evidence of this a guidebook for retreats has been published to assist chaplains in planning, organizing, conducting, and following up a retreat. There will usually be at least two chaplains at every retreat: one to handle the administration and the other to serve as the pastor.

The retreats are organized by individual chaplains according to the needs of persons within their military parish. In general there are

separate retreats for draftees, non-commissioned officers, officers, married couples, and for families. The topics and methods of study are adapted to the particular group present.

The one retreat which the writer was able to attend was conducted by Chaplain Wolfram von Knebel, of Kassel. The retreat was held in the Evangelical Academy House at Hofgeismar, near Kassel. Twenty-six servicemen were present, averaging twenty years of age. They sat around a large table, seminar style, for their instruction periods. An informal atmosphere prevailed, with the level of interest high, and a peculiar sense of the importance of the undertaking readily apparent. For morning and evening prayers the *Soldiers' Prayer and Hymnbook* was used, with the chaplain's civilian assistant in charge. Meals were eaten together, begun and ended with prayers of thanksgiving. The three major topics under discussion at the retreat were: 1. The World: Creation of Man, or Creation of God? 2. The Place of Man in Sex, Love and Marriage. 3. The Place of Man in the Church. Films, including "1984" and "Martin Luther," were shown in the evening. The schedule was fairly open, allowing time for meditation and reading outside the group sessions. The retreat was ended with the celebration of the sacrament of the Lord's Supper. The significance of what is undertaken and what is actually happening in these retreats in the German armed forces is sobering, impressive, and promising.

E. **Counseling**

The chaplain makes himself available for counseling at each military post or station. Every serviceman has the privilege of seeing the chaplain during his interview hours. During these hours, it is appropriate for a serviceman to raise a question of a personal, confidential, or social nature as well as a question of a more explicitly religious nature. The many contacts which the chaplain has with the serviceman through worship, religious administration, *Lebenskundlicher Unterricht,* and retreats establish relationships which might properly be followed up in the counseling situation. Also, because of the clergyman's civilian status, the questions brought to him are more likely to be questions regarding religion.

F. **Publications**

In order to assist him to establish a general tone of interest and responsibility, the chaplain, through supervisory chaplains, is provided various kinds of publications for distribution to the serviceman.

1. *Junge Stimme* is the newspaper which appears twice a month and

is sold for thirty pfennigs, approximately eight cents, a popular newspaper for youth sold throughout the Federal Republic. But a special "Soldier Edition" is distributed among the armed forces.

2. There is also a magazine for service personnel, *Soldatenbrief*, published twice a year, with articles dealing with themes of recurrent interest such as the political struggle, sex and love, the church question, the state question, and the problem of self-discipline. This magazine is financed by church funds and is distributed free to the troops.

3. There are also special publications written or edited by the Protestant Military Bishop and which appear from time to time according to the Bishop's judgment. *Pruefen und Entscheiden* (*Consider and Decide*) was published in 1960.

4. Tracts and pamphlets published by other divisions of the church and which are peculiarly relevant to the serviceman are procured by the chaplain and distributed to the troops. *Dein Kompass fur Heute* (*Your Direction for Today*) is typical of this kind of publication.

5. There are also publications sponsored by the Federal Ministry of Defense which offer guidance to all troops, Protestant and Roman Catholic. *Soldat und Liebe* (*The Soldier and Love*), for example, is excellent in content and format.

III. CHAPLAIN PROCUREMENT, PAY AND TENURE

Chaplain procurement is the responsibility of the Protestant Military Bishop, but he is assisted by the territorial bishops of the church. The military parish is regarded simply as one of the parishes for which the church has responsibility. The goal is one chaplain for each 1,500 service personnel of a particular faith. But this goal is not yet reached. The parish of the average chaplain at present is from 1,500 to 3,000 persons.

The Federal Republic suggests that the chaplain have his ecclesiastical credentials, three years of actual experience in the parish situation, and some special interest and aptitude for youth work. But, in fact, the bishop and other church officials recommend chaplains to the military forces for appointment. The military will, as a rule, accept the judgment of the officials of the church as the more competent judgment.

The military bishop receives his support completely from church channels. All other clergymen under him, who are appointed upon his recommendation as chaplains in the armed forces receive their pay and allowances for support from the armed forces on an "equivalent rank basis," from the rank of major to brigadier general.

Except for the small number of persons who might be spoken of as "career chaplains" in supervisory positions, the tenure of the chaplain in the military service is from six to eight years, with the possibility of renewal for four years. The average chaplain, however, does not think of the military chaplaincy as a career. He is appointed by the church to exercise his ministry within a military parish for a number of years, keeping his contact with the church continually, always under the supervision and appointment of the military bishop, and expecting to be transferred to a civilian parish after service in the military parish.

IV. ASSISTANCE, EQUIPMENT, AND TRANSPORTATION

The chaplain is provided a civilian assistant who acts as an administrative assistant, driver, and in such other ways as he can help the chaplain. The assistant should handle all routine matters in order that the chaplain might give his full effort to his professional duties as a chaplain.

In addition to the normal equipment which one would associate with the work of a chaplain, such as altarware, communion ware, portable organ, hymnbooks, clerical robes, etc., the chaplain is also supplied with books and periodicals to keep him informed in his own field. Scholarly as well as popular books are selected by supervising chaplains to be supplied to the library of each chaplain. In addition, five periodicals are subscribed to for the chaplain's use. The recognition by the Federal Republic and the supervisory chaplains that a man must read and study if he is to remain an effective chaplain, and the provision of funds to provide each chaplain with a library are indicative again of the depth of the conception of the chaplain's function in the armed forces.

The chaplain is also provided with an automobile of medium size to enable him to travel from place to place within his parish. As a rule, both the chaplain and the assistant will drive.

NEWS BITS: The Rev. **Lloyd W. Dahlquist,** General Secretary of the Baptist General Conference and representative to The General Commission on Chaplains is the author of a new book entitled, *Concerning Church Membership.* . . . CDR **Lonnie Meachum,** CHC, USN, is now retired. He has accepted the pastorate of the Suburban Christian Church near Norfolk (his last duty station) and is happy in his work. His home address: 106 Ivy Dr., Virgina Beach, Va.

PREACHING CLINIC

JAMES T. CLELAND

Therefore and Because

ONCE upon a time—on May 6, 1958, to be exact—I was given three suggestions for future articles in this column. I managed to follow one lead, but I bogged down on the other two. Today, I'm going to try again. Here is the directive for this effort: "I am afraid that many sermons preached by military chaplains are either concerned with good conduct or with the gospel but not with both in any vital inter-relationship. As you know, chaplains are vitally interested in what they call character education or moral leadership, and they are called on by the services to give lectures on these subjects to the troops. In these general lectures they cannot relate ethics to religion. However, in the pulpit the chaplain has the opportunity to relate matters of conduct to the Christian gospel. On the other hand, some sermons are so entirely 'spiritual'—according to the strange omnibus term that seems to be a favorite with chaplains—that the crucial relevance of religion to personal and social life is missed. Does this sound like a problem you would wish to deal with?" The answer is now made in the affirmative.

It is surely obvious to all of us that there is no necessary inter-relation between religion and ethics in daily life. There is such a thing as religion without ethics. Amos told us that in words we all know (5:21-24). A hypocrite has been, whimsically but acutely, defined as a man who isn't quite himself at church on Sunday. There is often no corridor in the train between the "Sunday" coach and the other six labelled "Monday" through "Saturday."

There is even such a thing as

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ethics without religion. A most puzzling phenomenon for the God-fearer is the goodness of an atheist. Men and women of high ethical behavior often pay no attention to the character, or even to the existence, of deity. Paul played with that fact in Romans 2:14-15.

But the normative Judeo-Christian position is that religion and ethics are inseparably linked, even entwined. The vertical and horizontal dimensions of the faith are married by Micah (see Micah 6:8); and by Jesus (see Matthew 22:37-40). They allow no divorce between the two.

Is there any simple way of showing the union of ethics and religion, which redeems morality from moralism and keeps religion from being irrelevant? There is a simple way, provided "simple" is not equated with "easy." It is to hold on to two words with a relentless tenacity. The two words are *therefore* and *because*.

One of the first biblical passages memorized by most of us in Sunday school is that known as "The Ten Commandments." We could still recite them from memory, though some of us might get mixed up in the order of the last five. But how many of us learned, or remember, the verse which precedes the Ten Commandments as recorded in Deuteronomy 5? Do you know what it is? "I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage" (Deut. 5:6). Then follows: "You shall have no other gods before me," and the other nine requirements. Do we notice the unwritten, but assumed, adverbial conjunction which connects the statement about the God who delivered Israel and his Ten Commandments? It is "therefore": "I am the God who rescued you from Egypt; *therefore*, you had better recognize me as your God by doing what I tell you." Ethical behavior is posited on theological apprehension. Since that kind of deity is their God, then, therefore, that kind of behavior is accepted by them as a legitimate claim. Obedience to the law is the outward sign of the Israelites' grateful acknowledgment of an act of divine grace.

THE New Testament is at one with the Old in this recognition of the dependence of ethical behavior on theological understanding. In his letter to the Romans, which Paul used to introduce himself to the church in the imperial capital, he spends eleven chapters explaining his theology. He follows them with four more on how one should behave, *if* he believes in the God uniquely revealed in Jesus Christ. But notice his two verses of transition from theology to ethics: "I appeal to you *therefore*, brethren, by the mercies of God [that refers back to chapters 1 to 11], to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed [how?] by the renewal of your mind, that you may prove what is the will of God [now, what would

"the will of God" be?], what is good and acceptable and perfect" (Rom. 12:1-2).

The Judeo-Christian ethic depends on the character and the will of the God who motivates it. As C. H. Dodd, the distinguished New Testament scholar, puts it: "Christianity [is] an ethical religion in which ethics are directly related to a certain set of convictions about God, man, and the world" (*Gospel and Law*, pp. 5-6).

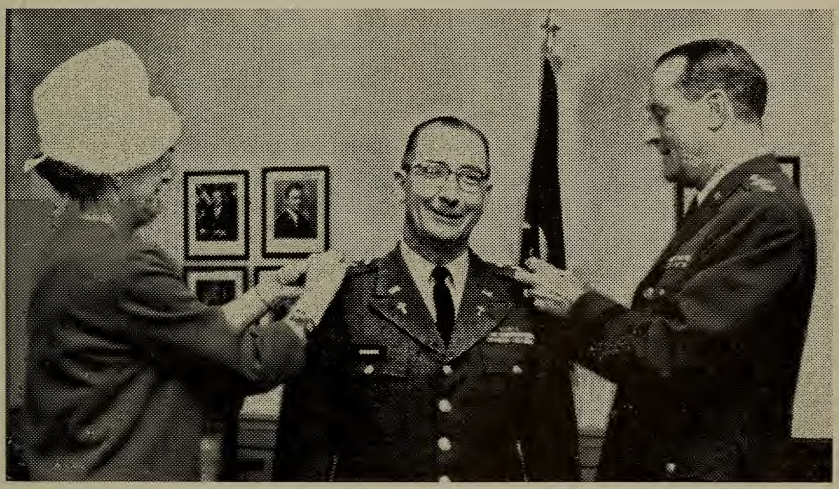
One word, then, which links religion and ethics for a Christian is "therefore." It signifies that what follows it is a necessary deduction from what has preceded. It connects, with unshatterable intimacy, the consequence and the cause. In our faith, theology precedes ethics; ethics is dependent on theology. The upheaval of the Reformation, with all kinds of radical ethical changes, was due, so far as Martin Luther was concerned, to his interpretation of one verse of Scripture: "The just shall live by faith" (Rom. 1:17, KJV). He shall not live by buying indulgences, nor by drawing on the merits of the saints, nor by overstressing good works, nor by venerating holy relics. He shall trust God and live in good will with his fellows. God loves him; *therefore*, Martin Luther loves God, and all folk as brothers and sisters. Good works follow. They are the inevitable fruit of belief in God, of trust in God. Faith becomes active in love, as Paul put it in Galatians 5:6.

Let us look at this matter of religion and ethics in another way, *beginning* with our relation to one another rather than with our relation to God. Let us *start* with the horizontal dimension.

Back we go, again, to the New Testament, to Paul. In his letter to the Philippians, Paul really lets himself go, in poetic fashion, about who Jesus the Christ really is. This is not the language of systematic theology. It is his heart rather than his head which drives his pen. Listen to him: Jesus was "in the form of God." Jesus did not think "equality with God a thing to be grasped." God has had "bestowed on him [Jesus] the name which is above every name" (2:5-11). Do you know what introduces this rhapsody, this flow of eloquence, this ecstatic effusion? Paul wants the church members to behave themselves—for goodness' sake! He has heard about self-centeredness, personal vanity, and disruptive rivalry in that little bit of a church at Philippi. He suggests that they turn over in their minds and hearts such thoughts as harmony, humility, unanimity. Why does he suggest such conduct? Here comes our second adverbial conjunction: "because." Because of what? Be humble, *because*, Jesus, who was practically on an equality with God, humbled *himself*—taking the form of a slave and dying the death of a common criminal (Philippians. *op. cit.*)—so as to show us what God is really like. A Christian behaves as he does *because* God in Christ behaved as he did.

The adverbial conjunction "because" assigns a reason, immediate and explicit. It connects effect with cause. Christian ethical behavior is (or, should be) what it is *because* the Christian believes this is what the God whom he accepts requires of him. He does not perform good works so as to make himself right with God. He does them *because* he is right with God, as a grateful "thank you." This is the message constantly repeated in the church's long history. We can hear it from Augustine and Luther and Wesley and Barth and Brunner and Bultmann and Tillich. These men differ radically in their views on the church and on the Bible, even on Jesus the Christ. But they are at one on the "because" relationship of works to faith. To understand the correlation we have to work backwards and upwards, when we start with ethical conduct.

"Therefore" and "because" are little words, everyday words, commonly used words. Yet what they connect—forward and backward—is faith and works, conduct and belief. They are crucial in an understanding of our religion. They make religion and ethics indistinguishable for the Christian, which is what they should be. Moreover, they keep our "spiritual" preaching from being suspended in mid-air, and our "moral" preaching from being the fretful commands of one of God's angry men.



ARMY SWEARS IN NEW CHIEF OF CHAPLAINS. Chaplain (Major General) Charles E. Brown receives his second star from Army Chief of Staff General Earle Wheeler during a ceremony in the Pentagon during which Chaplain Brown was sworn in as the new Army Chief of Chaplains. Mrs. Brown assists in pinning on the new insigne.

The Chaplain's Wife

The chaplain's helpmeet, the chaplain's lady, the queen of the chaplain's manse—what a debt the chaplain owes her! These three articles come from three chaplains' wives. One from the Army; one from the Navy; and one from the Air Force. They speak messages of love and devotion and service. They make great reading for all chaplains and their wives.

The Chaplain's Lady

By E. Jane Mall

YOU know what they say about housewives? That they're mistress, financier, chauffeur all rolled into one? Consider the chaplain's wife, then, who is all these things plus actively sharing in the multiple and varied duties of her husband's calling.

I am not, from my middle-aged seat of experience, going to give advice to young chaplains' wives on what to do and what not to do in order to become a perfect chaplain's wife. There just "ain't no such animal!" (Although many of the saintly ladies come pretty close, I'll admit.)

Instead, let me put before you the picture of an almost-ideal chaplain's wife. You can choose the areas in which your own talents and interests lie and with earnest dedication, heartfelt love, and just plain working at it, you can be a chaplain's wife whom your husband will love and cherish; one whom your many Army acquaintances will respect and admire and one who will be an asset to the U.S. Army Chaplains' Corps.

1. In her private world

She has a strong, true faith in her God. Because of it she is serene, tranquil and a basically happy per-

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son. She does not have a "holier-than-thou" attitude; she has a respect for and understanding of faiths other than her own. Her prayer life is a daily thing. Her "problems" and "anxieties" are private affairs. If she has a cross too heavy to bear alone, her "pipeline to God" is kept free and open and she is not afraid to lean on her husband for comfort.

2. **In their home**

To love, comfort and cherish her husband is her first consideration. His is a rather lonely life and she eases the loneliness in the way only a wife can. She soothes his frustrations and she's a good listener. Whether they live in a trailer on the edge of the Post, in a furnished Army apartment, or on the economy in a foreign country, she makes their home, no matter how strange or how temporary, a place of refuge for her husband. When he is home she makes it the kind of home he likes best and she sees to it that he has time for refreshment of body, soul and mind. When he is away from home she writes cheerful letters filled with her love for him and her pride in him.

3. **In the chapel program**

She is enthusiastic and dedicated but she pauses and looks the situation over. She decides where she is most needed, how she can get others to help, and where her own special talents can best be put to use. When she has decided she works quietly, efficiently and tirelessly.

4. **In the military community**

She is an active member of the Officers' Wives Club, sharing the responsibilities of this organization. Unlike her parsonage sisters she is expected to return all social invitations and she does so graciously and on her own economic level. She is active in at least one other program outside the chapel (Scouts or similar organization). She attends all military community events and programs, as often as she possibly can.

5. **In the public world**

The Army chaplain's wife carries a tremendous responsibility. She represents her faith, her husband, and the U.S. Army Chaplains' Corps. She shoulders this responsibility and takes it seriously, and yet, to all outward appearances, carries it lightly.

With this responsibility come two things: 1. Respect and admiration; 2. criticism and jealousy. She is able to accept the respect and admiration without attaching undue importance to them, and she does exactly the same regarding the criticism and jealousy.

The ideal chaplain's wife! Is there such a person? Most of them come pretty close. They are women of great faith, women who love their husbands, who take pride in their husband's military ministry. They are unique in many ways. Other Army wives "gripe" about the Army and its ponderous ways but she keeps her own counsel; other wives wonder what "he does at the office all day"; she is working hand in

glove with her chaplain husband.

Her life is sometimes frustrating —always satisfying; sometimes public—often lonely; sometimes tiring —always challenging. To love, cherish, assist, cheer, comfort and nourish a dedicated man of God. This is the role of the chaplain's wife, his lady, in the challenging ministry to the military.

My Experience as a Chaplain's Wife

By Catherine Reaves

TWENTY days after our marriage my husband, who had been commissioned in the Chaplain Corps of the Navy only three months, was on the high seas en route to his first ship, an attack transport engaged in the amphibious operations from Guadalcanal to Bougainville. Thirteen months later his ship returned to the West Coast to undergo repairs. Since then he has had duty assignments in a heavy cruiser and an aircraft carrier and has had a year-and-a-half away from the family while serving on the Staff of Commander Fleet Activities Japan-Korea. Interspersed between those assignments were shore duty tours.

With that background, I'll set down here some of my experiences and thoughts as a Navy chaplain's wife.

During the first summer's separation, I was the nurse at a church camp. Another young woman and I were consoling each other about our feelings of inadequacy in the role of minister's wife. Neither of us could sing a solo, nor could we play the piano! Through the years that have passed we have kept in touch by correspondence and have seen each other occasionally. Now we laugh at how perturbed we were twenty years ago over matters that were not of paramount importance. We have found that for our husbands making a happy home was and is the most important attribute.

In our own family, we agreed that my first job (and joy) would be to be a good wife and mother. Anything else I might do that would not interfere with my first job would be

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fine. To this day if I find myself short of time and pressed to meet deadlines for this and that activity or other, I get cross with the whole family. This is a signal to me that I have too many outside activities and must start letting some things go.

Sea duty comes for the Navy chaplain with maddening regularity. The family is a unit for two years then comes the separation, sometimes for weeks, sometimes for months, as in the case of extended deployments to the West Pacific or to the Mediterranean. At first sea duty is something new and a challenge to the wife. But after one or two tours she knows what to expect! One crisis after another seems to confront the wife at home. The children will get sick, each one wanting undivided attention and mother just doesn't feel adequate to meet all the demands. The car breaks down, the appliances all go haywire at once, the hot water heater blows up and the house needs repairs, the money doesn't stretch far enough and on top of it all you see traits developing in the children which you feel wouldn't be there if father were home.

One wife made all of us smile in sympathy and understanding. Her husband's ship was due in the next week and she said, "I've got enough gas to drive to the pier. I'm going to turn over the children, checkbook and car to him for the next six months. I hope he has money enough to buy groceries!"

In our separations we have written each other with regularity. During the war years, of course, the mails were more often than not delayed. But we wrote and we shared our feelings. We realized that regardless of how big the problem looked at the moment, the responsibility of the home was mine during the separations and I would have to face and solve the immediate problems to the best of my ability.

Sometimes, after having written about the serious problem of the moment, I would receive a letter from Jim consoling me about the one I'd told him about a month before. I'd had so many since that I might have difficulty remembering the circumstances surrounding the one he was now referring to! And, I'd wonder why I'd been so foolish as to even mention it for, in retrospect, it wasn't so grim.

During those periods of separation it is easy to think that, "When this tour is finished and we are reunited as a family we'll have no real problems and live happily ever after." But sometimes there are a few problems in readjusting to the "normal" family situation. For remember, the wife has had the responsibility of children, household and finances. The family that had orbited around the children and letters from dad now begins to concern itself with the chapel program and dad's relationship to its needs. It takes months and much effort and understanding to become a happy team. How easy it is for us to visit people and see their problems im-

mediately. So it is when the husband returns. He can see the things the children are doing incorrectly and it takes much tact to keep from stepping in and putting things in order (or turmoil!) immediately.

NO, in twenty years I have not learned to sing a solo, nor am I able to play the piano or organ for chapel services. I have tried to help in any possible way in chapel and other command activities. I have made my share of mistakes but have received many satisfactions. I am sure most of us are not adequately prepared for the problems we have to meet but there have been many times when, through sympathetic listening, I believe help has been given.

More and more the chaplain's time is taken up with counseling and I am told that most of the problems brought to him are in some way or other related to family life. Does not this suggest that some of these problems might be solved, or possibly not even brought to the problem stage, if our chapel programs included more adult studies in the area of marriage and family relationships? I have found much help from the adult studies given and recommended by the Commission of Education of the National Council of Churches. Certainly I am not a counselor but, as the wife of the chaplain, many times wives of service personnel have talked out their intimate problems with me. So the more we can learn about helping one another as Christian persons the better off we are.

Twenty years ago in the chapel program most anywhere you went in the Navy the situation was pretty much the same: not enough teachers and those who did volunteer were not very well trained; a hodge-podge of church school literature was used with no continuity whatsoever. Our children seemed to encounter David and Goliath every time we moved! So, a well-balanced Christian education was hard to come by in our chapel programs. How happy, therefore, I am to use the Unified Curriculum. It is a good start, though I feel that we should have our own material, written for the chapel programs and tailored to our own special needs.

More retreats and training seminars would be of great help, not only to the wives of chaplains but to any and all interested in the chapel program. We could learn how to work more effectively with choirs, guilds, adult and youth groups and all areas of church school. It would be stimulating to have leadership teams show us how to utilize teaching methods found to be most effective. Allowing time for the sharing of problems and possible solutions would help to send us back to our own activities with renewed interest and vigor. Discouraged souls might go back home as inspired witnesses! And then, for the most important item in the eyes of the chaplains' wives: such retreats and seminars can effectively keep us aware of the touch of the Master's hand, thus assisting us to walk hand

in hand with our husbands to do God's will. Only then can we really do our best whether on shore duty or separated from our husbands by an ocean. Then will we feel more adequate to meet the problems that do come our way whether we like it or not.

During our first separation I did supervisory work as a nurse in the isolation unit of Charity Hospital in New Orleans. One day a young child was admitted with meningitis. His father was stationed aboard the *Hornet* and had never seen his small son. A message was sent to the ship as the baby was critically ill. The ship was sunk before the sailor could leave and for days the wife did not know if her husband had survived. Here was a very young wife suffering two severe blows. Each day she would be allowed a visit outside the glass walls to look at her son. I would help her into her gown and we would share our thoughts about our Navy men. There came the happy day when she learned that her husband had been rescued and was on the way home. When he did get there the child was out of the contagious stage. It was my happy privilege to bring the child down to the father and mother. As I closed the door on them I felt I knew the Navy just a bit better.

During the same time another small child was brought to the hospital. His father was reported lost on a Merchant Marine ship. This was their first and only child. He died and we found that there were no relatives in the city; in fact the only person the mother knew was the landlady. All we could do was call her and give the mother a sedative to get her through the night. But what of the hours and days ahead?

This is what I see when my Jim is away: persons with great burdens to whom he is the church in their time of need. We have said goodby when we wondered if we'd ever see each other again. I've known the loneliness of having our babies with him halfway around the world from me. I have faced situations of deep grief and responsibility without his presence. I believe it has all been worthwhile and that the kingdom of God has been furthered by those who so serve.

I have one continuing prayer: may God grant all of us the grace to fulfill our duties at home with love and joy so that our chaplain husbands may be free to meet each day's challenge in a truly Christlike manner.

HUSH! LISTEN!

Bent
to the intent
of God, men
listen . . .
when
the ear
is clear,
hear.
—Helen Harrington

My Husband Is the Chaplain

By Helen B. McGeehon

"MY husband is the chaplain." With pride we introduce ourselves using those magical words. It may be as an explanation for our presence in a place not readily accessible to others. Or the words may accompany our knock at the door of a newcomer. Perhaps the phrase is used as admittance to a hushed hospital corridor; or to a family wrapped in grief. It may open any number of doors—not because of our individual status or because we are personally acceptable—but because Air Force chaplains have earned an enviable place of respect.

"My husband is the chaplain." He has his position and place and his job. What is mine?

He will come home at night weary, even worried at times, needing a home and family to bolster him; hoping for a chair placed just for him, just where he likes it. Placing that chair is my job.

There are times when the chaplain's wife may have opportunities to share the praise and the thanks of a grateful parish. Once in a while she may dramatically step in to supply organ music for a suddenly musicless wedding. Or she may be called upon for a speech at an important meeting, or serve on a policy-making committee, or squire a very important wife on a visit. Not often. But they also serve who work beyond the glare—behind the lights.

A tired chaplain doesn't hurry home to hear a talented wife sing an aria. He hastens to an island of quiet where his wife hums a tune as she prepares a meal; to children eagerly watching for his familiar figure; to a spot where burdens are eased for him, not brought to him. Only the thoughtful wife can supply all these.

There may be occasional accolades for one who whips up the most delectable dessert on the base. More often a phone call asks for a quick meal, preferably one ready five minutes ago. It is pleasurable to be able to invite a large group to a dinner beautifully prepared. It may do more for my chaplain to know he can bring friends to a hastily put-together meal when the need arises. Such guests may not remember the menu nearly as long as they will cherish the warm welcome.

"My husband is the chaplain." A

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husband, any husband, faces a better day if he can breakfast and read the morning paper leisurely. Children, any children, face a school day with greater equanimity if they can dawdle a bit; can gather books and lunches at a normal pace. So the chaplain's wife foregoes that late sleep to forestall a frantic morning, to prevent frayed tempers and frustrated tears. And maybe, she trusts, being the chaplain is smoother that day.

Sunday morning brings an urgent call for an extra hand in the nursery; who but the chaplain's wife? A teacher is suddenly ill; of course the chaplain's wife can combine that class with her own. It is a small thing and she treats it as such. But a relieved chaplain crosses that off his list of problems to be solved before he goes into the pulpit.

The choir leader thinks that recruiting voices and retaining members might be easier if there were a social hour after practice; so making coffee in quantity becomes an asset; and the ability to produce something to munch on an attribute.

"I am the chaplain's wife." And I am an Air Force wife. So comes the inevitable tour of duty, short or long, when wives stay at home. A chaplain-husband's calm and assurance cannot always be transmitted but she attempts to look as if this were a "see you at lunch" goodby. (People will be watching.) This time she cannot rush a meal, or teach a Sunday school lesson, or make forty cups of coffee. And certainly this is not the time for humming a tune. She is first of all a wife and can only stand with the other wives watching planes take off. No one, most of all that waving chaplain, must know the desolation she feels as she breathes a prayer for his safety, for his return.

NEWS BITS

Executive Secretary Visits Canada—The Rev. **A. Ray Appelquist,** Executive Secretary of The General Commission on Chaplains, was cordially received by the Chaplain General and the Senior Protestant Chaplains of the Canadian Armed Forces in a recent courtesy visit to National Defence Headquarters in Ottawa, Canada. The chaplains and their respective assignments and addresses are as follows: The Reverend **E. G. B. Foote,** Chaplain General (P), National Defence Headquarters, Ottawa, Ontario. . . . The Reverend **Harry Ploughman,** Chaplain of the Fleet, Royal Canadian Navy, National Defence Headquarters, Ottawa, Ontario. . . . Colonel **J. P. Browne,** MC, CD, Director of Chaplains (P), Army Headquarters, Ottawa, Ontario. . . . Group Captain **E. S. Light,** Director of Religious Administration (P), Air Force Headquarters, Ottawa, Ontario.

By John David Burton

War and Peace

A Sermon on Faith in a Force World

The Scripture Lesson: Matthew 24:3-14
You will hear of wars and rumors of wars; see that you are not alarmed. . . . He who endures to the end will be saved (vv. 6, 13).

Prayer Before the Sermon: Thou hast said, O God, that Thy Word shall not return unto Thee empty, but shall accomplish that to which it is sent. Prosper now Thy Word, that we may hear it and do it and by it live. In Christ. *Amen.*

SEVERAL months past, a high-school senior wrote on one of the pew cards a request that there be a sermon on the matter of the Christian in the armed services. The sermon of the morning is in large part a response to the young man's question. Behind his question is the broader subject of "Faith Living in a Force World," or "How does the Christian witness in an age torn between war and peace?" Consider one or two preliminary thoughts.

One preliminary thought is this: Our denomination, that part of the Body of Christ which is our Presbyterian Church, has not been traditionally pacifistic in nature. Calvin's rule in Geneva involved the use of force. As American Christians, we note factually, if not proudly, that the only clergyman to sign the Declaration of Independence was a Presbyterian minister, John Witherspoon. Our study of history indicates that this early American preacher considered it not only possible but, in light of God in history, obligatory for him to share in the colonial rebellion. Hence, along with the others, he put his name to that document, pledging to that cause, "life and fortune and sacred honor." Traditionally, our church has involved itself in the warfare of men. We have not been a pacifist body.

A second preliminary thought is that we live in a democracy where

freedom is allowed for a religious conviction which prohibits one from bearing arms. Allowance is made for "conscientious objectors"; opportunity is given for those who do not wish to bear arms to serve as medical corpsmen and valiant service has been rendered by those who so serve. God has given us the privilege of living in a state which recognizes that "God alone is Lord of the conscience."

A third preliminary is a personal note. My life has been lived thus far in a world where militarism is part of the order of things. A large part, perhaps one-fourth of my ministry, in uniform and out, has been spent with men in military service. This has been an interesting and often inspiring experience. I came to it and come from it with no inclination toward pacificism at all. In fact, I have questioned and still question the wisdom of our church in accepting the government-offered exemption for clergymen from military duty. Just what is different about ministers from doctors, lawyers, engineers and teachers which makes it necessary or desirable that they be spared the common lot? In all fairness to the clergy, it may be noted that this claim to special privilege is often the work of the church itself. Years ago, a committee to find a pastor came asking me about a call to their church. They were considering my possible usefulness to their church. Only one detail concerned them. "Would it be possible for you to resign your chaplain's commission in the National Guard? We prefer not to have you come as pastor, then, in event of national emergency, have to go off to service." The church would not take the same risk with its pastor which it had to take with its sons. Nor would it, in event of world catastrophe, be disturbed. The words of a seminary professor have a bitter truth: "There are some churches which, for the glory of God, ought to close up."

So much for the preliminary thoughts. What of the biblical word on a world where war is "too much with us"? What does the gospel of Jesus Christ suggest to the young man questioning the relation of his Christian conviction to military service? We read in Matthew's Gospel these words:

> You will hear of wars and rumors of wars; see that you are not alarmed; for this must take place, but the end is not yet. For nation will rise against nation, and kingdom against kingdom. . . . But he who endures to the end will be saved.

May we suggest three lessons coming to us out of this passage.

I. THE GOSPEL WAS BORN INTO A WARRING WORLD

The first lesson is this: The gospel was born into a world of conflict. We read, "One nation will rise in arms against another" (Phillips). This is just the kind of world into which Christ came. Not only was the gospel born into a world of warring men, but before Christ, men pro-

fessed to see the work and will of God in the battles of the day. Israel saw God's will in the wars of Assyria and Babylon, and the favor of God was considered an omen of victory. Conversely, sin against Jehovah was considered the reason for defeat in battle. Rightly or wrongly, the Hebrew-Christian tradition came into being in a warring world.

In view of our confession, that the gospel was born into a warring world, we can scarcely contend that the fact of war in our time makes the Christian witness impossible. On the contrary, the kind of world we have may make the gospel witness not only possible but imperative. A man may decide whether or not he wants to bear arms and run the risk of having to kill another person. Christ's men have no option but to live in the world as it is and to bear witness to it. We cannot run away, nor hide from the evil in our world. Our Lord does say, "Blessed are the peacemakers," but he says it in a world which needs peacemakers. The gospel is born into the world of conflict. If men are to be born anew in Christ, our role as disciples demands that we remain in touch with the world as it is. Otherwise, the world has no prospect of knowing Christ.

II. CHRIST ACCEPTS SOLDIERS TO HIS CIRCLE

A second lesson to be drawn from the Gospels is this: Our Lord Jesus Christ accepts into his circle of friends and followers men whose profession is that of war. In Luke's Gospel, chapter 7, the ninth verse, we read the account of a certain Roman centurion who comes to Christ, asking healing for an ailing orderly or servant. Christ converses with the man; there follows some discussion of authority, and the Roman officer finally goes home with the assurance that his servant is well. Then Jesus, turning to those around him, says, "I have not found so great faith, no, not in Israel." Earlier, in the same incident, the Jews with Christ report that this same centurion has had a deep interest in the Hebrew religion. "He loved our nation and hath built us a synagogue." A curious union of the occupied peoples and the soldier of the army of the occupation!

Christ welcomed to his company a man whose profession was that of soldier, and that man had had enough interest in a foreign faith to help establish a house of worship. Are we to assume that Christ saw some semblance of order in his own land because of the Roman rule? Or that he was willing to accept even a member of the hated "master race" when that man came in a spirit of faith and humility? At any rate, Christ did accept him, and commended him for his faith.

In connection with Jesus' acceptance of the Roman centurion, one other problem leaps to the fore. It is the problem of what the Christian is to do when the world brings forth an incredible wickedness, defiling the earth with evil and threatening all that is good. May a man take up

arms and go forth, not for his own sake, but for the sake of protecting the helpless, to defend those who cannot defend themselves? We see at least one instance in which Christ himself comes close to the use of force. The moneychangers invade the Temple of God (See Matthew 21:12), and Christ drives them out forcibly.

Fallen men, in a fallen world, from time to time, give birth to unbelievable viciousness. In our time it has been the jackbooted storm troopers, with whips and gas ovens for the Jews, and for anyone else who would not bow down and worship the new god of the state. What do we as Christians have by way of responsibility when that kind of evil appears on the face of the earth? When the evil is upon us, it is too late to discuss how it arose and whence it came. If it has arisen because of vindictive treaties and unjust peace settlements, God will judge us for our revenge. But what do we do about the evil?

Arthur John Gossip, a Scottish Presbyterian preacher now dead, tells of an incident which seems to illustrate the predicament—and the possible resolution thereof—in which the Christian finds himself. Gossip, a chaplain in the British Expeditionary Forces during World War I, found himself one day out in the trenches. There, amid mud and death, he met a lad from a Scottish Regiment, the boy idly turning the pages of a New Testament. Said Gossip: "You are, I see, a Christian. How do you feel about being out here, killing other men and running the risk of loss of life?" The soldier replied, "From the Book, I believe it is wrong to kill. But I cannot stand idly by, and see the innocent trampled, and the weak destroyed. I believe that I am risking my immortal soul by being here, doing what I am doing. But that risk, for the sake of preventing great wrong, I will take." Gossip's conclusion, which we may take to heart, is that a man who cares enough for his fellowman to risk not only body but soul as well, may be closer to the kingdom than he thinks.

It is all well and good, in a sophisticated age, to smile cynically at the thought of "making the world safe for democracy," and to dismiss readily the idea that a man might go to war for the reason of preventing monstrous evil from having its evil way, and that a man might help in this cause. But the problem of despicable wrong running rampant and unhindered is not solved by cynical laughter and clever thought. Sometimes, to confront the evil, and in the name of God to halt it, a man must risk not only body but soul as well. War is far from ideal, but men still live and die by devotion to ideals. Those of us who are—make no mistake about it—safe in some measure from the evil of our age by reason of the sacrifice of other men, should not speak too glibly of the great wrong men do when they go out to armed conflict for the sake of an ideal.

III. WAR IS UNDER JUDGMENT AND MERCY

A third lesson from the Gospels on the matter of the Christian and a warring world is this: War, like all things else in our world, is under the judgment and the mercy of God. We debate over whether or not war is the ultimate evil. Perhaps it is only part of the sin of man. War, like business and the church and the home, is under the judgment and the mercy of God. There is, to be sure, in the course of war the possibility that men will oppress and do wrong to other men. But this possibility exists in the market place, in the family and in church and community as well. All of these facets of life have their day, and that day passes. "You will hear of wars and rumors of wars . . . but the end is not yet." Not yet, but someday, the end of time does come. Time and space, according to the promise of Christ, are to give way to something better. With the passing of time, the judgment of God is to be seen on war, as on all of human life.

If war, like all of the human venture, is under the certain judgment of God, it is also under the certain mercy of God. If war is the ultimate sin (but is not the rejection of God, whether in a foxhole or out in the world or even in a church pew, the ultimate sin?), then we need to remember that God not only judges sin, but that he forgives sin also. The cross is good news for this whole disturbed creation. The gospel of mercy is not just for polished people in sunlit sanctuaries. This mercy is also for broken men in riot-filled streets, for men who go out to fight and die, perhaps not knowing why. God not only judges men; he forgives them.

The element of mercy is important to remember. Otherwise, in pressing a pacifistic philosophy to its logical conclusion, we come out to an untenable position. If we are to say, "War is wrong," and "All men who take part in war are so wrong that they are lost forever," we come close to playing God. This position means that we walk through a military cemetery, Arlington or Cambridge or some Pacific isle, and, seeing the crosses row on row, assume that all the men there dead were dead wrong to have shared in the conflict which cost them their own dear lives. But the Word of God tells us that "his eye is on the sparrow" and not one falls without God's knowledge. We may believe, and safely so, that he whose eye catches the sparrow's fall sees also and has mercy for those who fall from flak-filled skies. That Father who waits outside a gate for a prodigal son to come home is Father enough for all the sons of earth, in whatever fear-filled moment they seek him, on whatever alien shore their bodies rest when their souls come home to him. The good news of the gospel is that the God of Jesus Christ is a God of justice and of mercy. War, and those who engage in it, are under judgment, but also under mercy.

Emerson wrote that "a man must

share in the passions of his time, or he can scarcely be said to have lived at all." It appears likely that war is to be one of the "passions of our time," for a long time yet to come. The evidence of human folly suggests it. The word of Jesus Christ is that we shall "hear of wars and rumors of wars." The summons of Christ is to endurance and to faith. Our God is God over war and peace. He is Lord of life and death and life eternal. Meanwhile, whatever the day brings forth, we watch and pray and serve.

You will hear of wars and rumors of wars. . . . See that you are not alarmed; for this must take place, but the end is not yet. . . . This gospel . . . will be preached throughout the whole world . . . and then shall the end come.

Let us pray: Strengthen us, O God, with thy Spirit, that in days of peace we may praise thee, that in days of conflict we may be sustained by thee. In the name of Jesus Christ, who came not to remove us from the world, but to bear witness to the world through us. *Amen.*

QUOTES

Grandparents are people who come to your house, spoil your kids and then go home.—F. G. Kernan.

The one sure way to get rid of responsibilities is to discharge them. —Jack Herbert.

An expert is someone who is called in at the last minute to share the blame.—*Lion.*

Flattery: The art of telling another person exactly what he thinks of himself.—*Uplift.*

An apartment building is often a place where the landlord and tenant are both trying to raise the rent.—*The Gilcrafter.*

America is the only country where it takes more brains to make out the income-tax return than it does to make the income.—*Appleton Rotary Bulletin.*

A good way to have the world beat a path to your door is to try to take a quiet nap.—*The New Era.*

Even if you are on the right track, you will get run over if you just sit there.—*Tid-Bits.*

By Arnold Marquis

The Magnificent Failure

Another in the Series of Articles on Pioneer Preachers—MARCUS WHITMAN—who never quite made it as a minister; whose work was destroyed, but whose exemplary life is forever enshrined in the hearts of his countrymen.

UMTIPPE, the Cayuse Indian chief, went into a rage when word came that his war chief, a relative of his, had died. A Cayuse medicine man had attended the war chief in his last illness.

Beside Umtippe when he received the news was his young brother, Ye-he-kis-kis. The young brother watched the mounting anger of Umtippe. Then, without a word, he rose and went looking for the medicine man.

When he found him, he shot him dead.

This was the Cayuse code in the Oregon country in the 1840's where Dr. Marcus Whitman and his wife, Narcissa, were struggling to establish a mission at Waiilatpu near what is now Walla Walla, Washington.

Now, Stickus, another Cayuse chief, fell sick and came to Dr. Whitman for help. Knowing full well the risk they were taking, Narcissa and Dr. Whitman took him into their home.

There was bad blood among the Cayuse. Umtippe and some of the other chiefs baited Marcus and Narcissa. They demanded payment because Marcus and Narcissa were learning their language. They drove herds of horses through the Whitman cornfields just before harvest time. They insisted on the privilege of entering the Whitman cabin at any time, night or day, and to help themselves to whatever the Whitmans had.

Ironically, Marcus was in danger because he was a doctor of medicine. He had never wanted to be a doctor. From his earliest life he had wanted to be a minister. For years on end

his urge to be a minister was denied. But such is the inscrutable way of God, that by becoming a doctor, he became one of the great ministers of all time.

Today a marble statue of him stands in Statuary Hall, Washington, D.C. Today Whitman National Monument, in the state of Washington, commemorates his imperishable work. A memorial shaft, the foundation ruins of his mission, and the "great grave" testify to his devotion, his suffering and his death for God, and for his country.

Yet today not one photograph of this extraordinary man exists. His statues were made from pencil sketches, described by those who saw him.

He was of medium height, strong, rawboned, sinewy. He gave the impression of brawn; he had broad shoulders and a finely shaped head. He had an impressive brow, dark blue eyes, a prominent, almost aquiline nose. His high cheekbones and firm mouth gave a countenance of strength. Yet, something told you he was gentle.

Despite his average size, he was a match for almost any man, and almost any animal. At branding time, he often tossed steers to the ground as cowboys do in "bulldogging."

He talked slowly. In his manner he was almost crude. In his personal dress, he was almost slovenly. He wore buckskins which invariably were stained and dirty. For in Oregon he was a farmer, teacher, and minister as well as a doctor.

Now Chief Umtippe and his Cayuse waited near Waiilatpu as Marcus and Narcissa treated Chief Stickus. Narcissa nursed and fed and cared for him. Marcus treated his illness with medicine. Gradually he improved. At last he was able to leave the mission house.

But Marcus and Narcissa sensed that this was only a reprieve. Yet they took no anxious thought. This was the way they had chosen. And strangely, they had chosen this way separately.

MARCUS was born in Rushville, New York, in 1802, one of five children. When he was eight, his father died. That moment, in effect, Marcus became an orphan. He was sent up to Plainfield, Massachusetts, to live with his Grandfather Samuel Whitman and his Uncle Freedom.

And here, perhaps, what he was to become was fashioned by those whose lives touched his.

In his class in Moses Hallock's school were a boy who was to become a great poet, William Cullen Bryant, and a boy who years later was to be called "God's angry man," the firebrand abolitionist who was to die on the gallows, Ossawatomie John Brown.

And Marcus was inspired by the stories of his Sunday school teacher who had three sons in the ministry, one a missionary. Added to this, his Grandfather Samuel and his Uncle Freedom kindled in him a flame that would never go out.

Meantime, back in Rushville, his mother had remarried. In the next ten years Marcus saw her only once, when he was thirteen. She did not know him. He was seared with agony.

At seventeen he was confirmed. "I was awakened," he said, "to a sense of my sin and danger, and brought by Divine Grace to rely on the Lord Jesus Christ."

That same year he came back to Rushville. He joined the church and persuaded his young brother, Samuel, to join too. He yearned to study for the ministry but he had no money to go away. Instead, he settled down to help his mother and stepfather run their "public house" and tannery.

But this was not enough. He longed to serve his fellowmen. So at twenty-one he began "riding out" with Dr. Ira Bryant, making calls with him, learning theory; helping him to "bleed" patients and, at times, with amputations.

Between times he taught school and gave temperance lectures.

Meantime, right there in Rushville, a young lady was growing up, Narcissa Prentiss. In the social scale of Rushville, she was a cut above Marcus. She was the daughter of Judge Prentiss. Marcus was the son of the poor Whitman widow; he'd been taken in and raised by his relatives and now was back working in the inn, and in the tannery.

Narcissa moved in her orbit; Marcus in his. Both were devout church workers, yet they scarcely knew each other. At sixteen Narcissa had decided to become a missionary.

After Marcus had been riding out with Dr. Bryant for two years, he had the opportunity to go to the new medical college at Fairfield, New York. Here special short courses were being offered to train "frontier" doctors.

In one year's time he was back with a license to practice. Unable to afford a horse and buggy, he was obliged to make his calls on horseback. He carried the tools of his trade: amputating knives, a few scalpels, some lances; but he had no thermometers, nor could he afford a stethoscope. For a house call he got twenty-five cents or the equivalent in produce, which he brought back on his horse.

Several years later he returned to Fairfield for a "graduate" course. At twenty-nine he became a "full-fledged physician."

He took up his practice in Wheeler, New York. But the surging desire to be a minister would not be stilled. He became a trustee and elder in the church, taught Bible classes and Sunday school.

He started anew to study for the ministry. It was no use. He was not a scholar.

NOW events thousands of miles away were shaping the destiny of Marcus—and Narcissa. Nez Perces and Flathead Indians from the far northwest had journeyed all the way to St. Louis to urge the whites to send missionaries and teachers.

Word of this filtered back to New York State, to Marcus in Wheeler and to Narcissa in Rushville.

Narcissa immediately applied to the American Board of Commissioners for Foreign Missions in Boston to be sent as a missionary. Marcus applied to Dr. Samuel Parker of the same body.

The Board rejected Narcissa. She was a young, unmarried female, not a fit subject to be sent into the wilderness. But Marcus was sent with Dr. Parker to explore the potentials of missionary work in the Rockies. Small groups of Americans had tried to penetrate the Rockies but few had made it. And meantime, England was laying plans to infiltrate and claim the territory.

Dr. Parker and Marcus made their way to Green River, Wyoming, to the annual rendezvous of the Indians and furtrappers. Marcus' eyes were opened. Now he had an idea, a practical idea.

He returned East, bringing back with him two Nez Perce Indian boys, and reported to the Board.

Meantime, Narcissa brooded, but had not given up. She prayed; she talked to whomever she thought could help her; and she wrote a stream of letters to the Board.

And so the two lives that had run parallel so many years started to converge. Marcus convinced the Board that, although he was not an ordained minister, he could render great service as a medical missionary. And Narcissa, well educated and devoted to the work of God, could serve as a teacher and spiritual counselor.

So they were married. And together they convinced a minister, Henry Spauding and his wife, Eliza, that they should go with them to the Oregon country. So the two couples, the two Indian boys, a helper named W. H. Gray, and two teamsters started for the Northwest.

It was 1836. When they reached the South Pass, where the main range of the Rockies almost meets the Windy Mountains, Marcus prayed. Then he fastened the Stars and Stripes to a tree, and claimed the Oregon country for the church and the United States.

On September 2, 1836, they reached Fort Walla Walla. Marcus was the first American-trained M.D. to cross the Rockies into the Northwest. Narcissa and Eliza were the first white women to do the same.

With their bare hands, a few tools, and the inspiration of their calling, they went to work. Instead of settling in the friendly Nez Perce country, Marcus and Narcissa chose Waiilatpu (the place of Rye Grass) in the Cayuse country. Henry and Eliza established their mission at Lapwai near what is now Lewiston, Idaho.

First, it was necessary to learn the language. They reduced the language to writing. In 1839, when a small printing press was brought through the wilderness to Lapwai, they printed the first books in the Northwest and used them to teach the Indian children.

But soon Marcus realized that the mission could not fulfill its purpose while the Indians were nomadic. They spent a good part of their time away hunting. So Marcus started to introduce farming. The first year he cultivated sixteen acres. The second year he enlarged the acreage and introduced potatoes, peas, oats, and corn.

But, in an unsuspected way, farming created problems. For when the Indians hunted, there were no proprietary rights as to land. Now that there was farming, there were. Questions arose as to who could farm what piece of land. Worse, the Indians who raised nothing, stole the crops of the others.

WHILE the Whitmans taught farming, and built a gristmill, and a blacksmith shop, and an adobe mission house, at the same time they were giving religious instruction. On the Sabbath, they held a Sunday school for the young and two church meetings.

But spiritual progress was slow. The Cayuse had little interest in religious worship, in books and schools. Reports of this resistance gradually reached the Board back in Boston. The Board ordered Waiilatpu and Lapwai closed, and removal to Tshimakain, near Spokane. At the same time, in 1842, Marcus learned that more than a hundred Britishers and Canadians were on their way to take over the Oregon country in the name of the British Crown.

Marcus determined to go to Washington, D.C., to urge the United States to take over the territory before it was too late—and to go to Boston to plead for the two missions in the Oregon country.

With a companion, A. L. Lovejoy, he started in the fall of 1842 on the 3,500-mile winter journey to Washington. Wearing his tattered buckskins, Marcus pleaded with President John Tyler and Secretary Daniel Webster to take steps to acquire the Oregon country before the British and Canadians should claim it. He asked permission to lead a wagon train to Oregon.

Then he made his way to Boston to face the Board. So eloquent in his rude way was he, that the order to give up the Oregon missions was rescinded. Marcus started back.

This was his fifth trek across the wilderness expanse of the continent. It was his last.

He joined an immigrant party—covered wagons, carts, men on horseback. On the long journey he ministered to the immigrants as a physician and chaplain. Knowing the country so well on the last part of the journey, he acted as guide.

He returned to bad news. At Fort Vancouver he was warned of the bad temper of the Indians. The Indians believed that an army of Americans was on the way to take their land.

Marcus Whitman's work was nearly done. The lonely boy who all his life had struggled to be a minister and, in a conventional sense, never quite made it, now became one of

the highest of God's vicars. He had awakened his nation and the workers for God to the immeasurable potential of the Oregon country.

A new immigrant party from the East brought an epidemic of measles The Indian children, infected by the disease, and having little immunity, failed to respond to Dr. Whitman's medicines. The white children did. Believing that Dr. Whitman and the whites were poisoning their children to make way for the immigrant whites, the treacherous Cayuse Indians attacked.

They massacred Marcus and Narcissa and twelve others. They destroyed all the buildings—the blacksmith shop, the gristmill, the mission house, and all the sheds; they destroyed the orchards and the cultivated fields.

So ended the Protestant missionary work among the Oregon Indians.

But the true work had only begun.

The next year, 1848, Congress created the Oregon territory, and the United States government extended its jurisdiction to the region.

Of Marcus and Narcissa Whitman who died at their post of duty in God's work it was said:

"No purpose was more perfect; no failure more pathetic; no immortality more sublime."

QUOTES

It takes patience to be a good disciple of Jesus Christ. He was not impressed with the swaggering boasts made by Simon Peter and he will not be impressed with the great sacrifices and daring deeds that we may offer Him. He is looking instead for patient men and women who will quietly wait for His time, His plan, His empowerment and His glory. These are the only people He will use.—Gil Dodds.

I have found there are three basic exercises which strengthen me spiritually. The first is the exercise of prayer. The second is that of reading the Bible. The third is one that is vital to every Christian—that of asking in prayer each day that you might be allowed to talk to someone about the Christian way of life.—Bill Wade.

What do we mean by "success" anyway? Success by whose standards? The Bible teaches that God is the final Judge before whom we shall all stand one day. God will then proclaim us successful or unsuccessful. —Bill Krisher.

When I jump up to grab a rebound, I "believe" that nobody can stop me from getting that ball. . . . It is the secret of the church, too. When we are united in our belief in Christ and His ultimate triumph, there's no force on earth or in hell that can stop us.—Bob Pettit.

(All above quotes from *The Goal and the Glory*, a book by Fleming H. Revell with the subtitle: "America's Athletes Speak Their Faith.")

By Albion Roy King

Prevention and Cure of Problem Drinking

I WRITE about the problem drinker instead of the alcoholic because it is a little easier to know the man we are talking about. The experts are not yet in agreement on the meaning of "alcoholic" and, for that matter, alcoholics were problem drinkers long before they became alcoholics. All authorities agree the alcoholic has moved past a line into some kind of psychological compulsion, so that he is unable to quit drinking when he wants to. We may consider prevention of this condition, but "cure" never seems to apply. Remedies mean only some sort of defensive program, like Alcoholics Anonymous, which keeps a man sober by preventing the first drink.

Anyone who gets into trouble from the use of alcoholic beverages we shall consider a problem drinker. Alcohol is used to relieve anxiety, achieve excitement or relaxation, or make one more socially agreeable. If in the process it also makes a person impulsive, as it usually does, and this impulsiveness leads him to say or do shameful things, he is a problem drinker. If he is unable to meet his responsibilities on a job efficiently because of a hangover; or if liquor costs more money than he can afford to pay; or if it in any way deprives his family, and these things are repeated, he has become a problem drinker.

Straus and Bacon in their investigation of *Drinking in College* worked out a "social complications scale" from the data gathered on twenty-seven college campuses, which involves four items: failure to meet obligations, damage to friendships, accident or injury, and formal punishment or discipline because of drinking. They use the term "problem drinker" in a narrower sense than I am using it, by correlation with their quantity-frequency scale and four warning signs of alcoholism. The resulting survey points out that 6 per cent of the men student drinkers and 1 per cent of the women are "potential problem drinkers."

I should say, however, that one of the great illusions right now among college students is that there is no problem of drinking except for a small percentage of deviates. Even the experts have not yet defined this deviation. Every drinker is a potential problem drinker and so long as the motivation to get high, or to get tight or even to get drunk without public disgrace is tolerated, plenty of problems will be generated by the beverage.

After studying the way drinking patterns are related to group customs and cultures I am inclined to think that the most serious problem drinking is not defined by such social complications, but by the inner conscience of the individual—it is any episode which violates the taboos and mores of the primary social group to which a person belongs. This applies particularly to those brought up in strong family ties with moral and religious conditioning. In a counseling situation where some drinking problem comes out I should want to probe immediately for this factor and solve the anxiety connected with it. Cases will differ. In some any drinking whatever would be a cause for anxiety, and in others it would take some deep infraction of mores. Straus and Bacon contrast the Jewish and the Mormon students in their study. Less than half the Mormons used alcohol. When they did, this was in violation of a strict prohibition and seems to account for the fact that these users show a larger percentage of social complications than Jewish drinkers, who have no restrictions. Yet Jews get in trouble, too, and one leading authority on treatment service of alcoholics has said that though fewer Jewish alcoholics come into the clinic those who do are likely to be the worst cases. So strong are the ties of the Jewish primary social group and the taboos against excess and extravagant behavior that when one goes off the deep end he is likely to plunge deeper than usual.

Recently at a meeting of Alcoholics Anonymous I met a fine looking blond young man, not over twenty-five, a fairly infrequent type in AA. I asked him, "What brought you in here?" He was reared with no taboos against drinking, but he told me a story about getting drunk and coming home and beating his wife of a few months. She appealed to the police for protection and he sobered up in jail. It was not the threat of jail but the deep sense of guilt for beating the woman he dearly loved which led him to seek help. I doubt if he is yet an alcoholic but he certainly is a problem drinker.

An Ounce of Prevention

The beginning of prevention, from any malady, is in education. There is a body of tested and undisputed scientific knowledge about alcohol and alcoholism today which ought to be in the thinking of everybody, teacher and pupil, whether they use alcoholic beverages or refuse it. This includes: (1) a classification of alcohol among anesthetic

drugs and the reasons for that classification; (2) the psychological analysis of the motives for drinking; (3) a knowledge of what happens in behavior when one drinks and goes through the stages of intoxication; (4) the signs of developing alcoholism and what resources are available to help the alcoholic; and (5) the principles of evaluation as to what is right or wrong. (See my book, *Basic Information on Alcohol.* Price: $3.00, hard cover; $1.50, paperback. Cornell College Press, Mount Vernon, Iowa. 1960.) To alert the public to these facts is not so simple as pointing out the signs of cancer. It is a very complicated educational problem and, so far, in spite of much talk and laws requiring it, the job is superficially done. One cannot yet depend on average people knowing this basic information.

Prevention of alcohol problems may be achieved by abstinence from beverage uses of alcohol, although a mental health problem which might lead to alcoholism may take some other form and still need treatment. For those in our society who belong to or adopt a drinking culture there are two points of further education which may help in prevention.

The first of these is the question of "safe drinking." The American Safety Council on the basis of much experimental work on driving apparatus fixes 0.05 per cent or less of alcohol in the blood as unlikely to involve one in an accident. Beyond that is hazard. This means no more than from 1 to 1½ oz. of alcohol in the blood, depending on body weight. A bottle of beer or shot of whisky contains about ½ oz. So the person involved in an accident, having heard of this idea, claims to have had "only a couple o' beers."

If all the drinking in our society was two-beer drinking, or never raised the blood alcohol over 0.05 per cent, alcoholism would not be one of the chief causes of human suffering in the world as it is today. This does not give the whole case of evaluation away to moderation, however. As a matter of fact, it throws one of the chief challenges up to the moderationists—that is, how to maintain this level of "safe drinking" in our society.

A Question of Motives

A large percentage of drinkers currently tabulated remain moderate. Their motives to drink are strictly incidental, ceremonial; alcohol is a condiment and a badge of hospitality. But the vast majority of drinkers, I am convinced, discover something more—a drug to minister to basic psychological needs—and then two beers are seldom enough. When they drink to achieve excitement, or sociability, or escape, the blood alcohol moves up into those percentages where all the hazards lie. Everything depends on the individual motives. Two decisive factors in control and prevention are the objectives in the drinking and the sanctions which the social group provides against excess. Not only in col-

lege but in much of our society the problem is doubly difficult. The aim is to get high or to get tight; even to get drunk is tolerated.

And in the effort to maintain safe drinking, one must never forget that there is an argument for excess: "The virtue in a whisky bottle," said Heywood Broun, "is that you can get good and soused in it." And when the classic poets from Omar Khayyam to Bobbie Burns sang the benefits of the bottle it was not about two beers:

There let him bouse, and deep carouse,
Wi' bumpers flowing o'er,
Till he forgets his loves and debts,
An' minds his griefs no more.

And for this reason one must be on guard against the kind of false logic which evaluates drinking in terms of excess but defines it in moderation. This commonly takes the form of the drinker kidding himself on the quantity he has drunk.

I have recently heard of a tightly knit social group which keeps count of the cocktails served to each member by collecting the orange peel which is put into each glass. Plato advised that a public official should be appointed to rule over the Athenian banquets with the authority of a major general. What a device for American cocktail parties—he could go around and say, "Now see here, I have collected two of your orange peels; no more for you!"

Many people like to quote Aristotle on this search for safe drinking because he defined virtue as a mean between extremes. But the matter is not so easy, and if one actually reads what the great sage said in the *Nicomachean Ethics* he finds a very subtle way of defining temperance in the pleasures of eating and drinking: The temperate man is one who "is not pained at the absence of what is pleasant and at his abstinence from it." If he is so pained, he is self-indulgent. It is a good criterion for our quest: anyone who is so conditioned to his alcoholic drink that he is pained without it is intemperate and should look to his defenses; it is the first step toward addiction.

Signs of Alcoholism

There is a second area of preventive education, which is especially important for the vast number which are not going to be charmed by any efforts to limit them to "safe drinking." That is to study the character of alcoholics and to understand the signs of a developing uncontrollable addiction. There is a vast literature on this and it is not easily summarized in a few generalizations.

Any generalization on the character of alcoholics is likely to be wrong or inadequate. So far there is no positive picture of the alcoholic or the potential alcoholic, either drawn in psychological terms or in physiological constitution. This is one of the areas in science where the confusion of causes, effects, and symptoms is so great that no one still can do much more than examine specific cases. There are those who say that alcohol in its pathological

use is chiefly a symptom of underlying causes. But it still can be said, or it can hardly be denied categorically, that if any person uses enough alcohol, in trying to satisfy any of the usual psychological motives, he will become an alcoholic. Let's take it both ways for purposes of education and leave further examination of the data to the doctors.

But there are warning signs which should be widely known. Straus and Bacon state four of these: blackouts, becoming drunk alone, drinking in the morning, and aggressive behavior. Some others which seem important are: getting a great deal of pleasure out of alcoholic experiences in contrast to dullness and inadequacy in normal life; sneaking drinks, or taking one or more in advance of a party to be fortified in case there are not enough provided; trying again and again to drink in strict moderation, but failing miserably; going on the water-wagon and winding up in the same old gutter. People who know about these signs and still have any concern about their welfare should take any one of them as reason to seek help. Above all he should realize that when addiction has gone just so far he is not going to handle the problem by himself. The sign which probably brings more people to the clinic or AA for help is the psychological amnesia commonly known as blackout. This is not unconsciousness, but a failure to remember what happened on a drinking spree. It is a scary experience and a sign of trouble.

Recovery Is Spiritual

Alcoholism is now generally listed as a disease, or at least as a medical problem. This does not mean that the person involved has no moral responsibility—nobody would absolve a person with syphilis from moral responsibility. Probably most diseases have some moral or sinful involvement. But the concept of disease means that treatment is not a matter of condemnation or preaching a sermon on temperance. The physician looks for the underlying and hidden causes, and treatment is difficult and expensive in the case of alcoholism. Often there are involvements of physical illness, but the treatment of the addiction is always some form of psychotherapy. This means that not just his body, but his mind, his philosophy of life, and his social situation must be examined and often reconstructed.

The patient is involved in this process in a different way; he does not just submit himself to a doctor for an operation or for medicine. He must participate, in the first place, by wanting to recover and, in the second place, by realizing that he needs help and he must reach out for it. The "physician" in this case may be a chaplain or just a layman, like the member of AA working the twelfth step. He must have some of the techniques of psychological counseling.

Whatever physical conditions may be needing attention, the basic response must be spiritual, because the malady is a sickness of the spirit. It

is just what St. Augustine long ago pointed out as the basis of man's estrangement from God—unbridled sensuousness and pride. The worst is pride. Because of pride the alcoholic will not learn from preaching. He will resent criticism or threat. He must be treated with sympathy and understanding, but without condoning his habits. He has dug a pit and he must climb out of it himself. You can only reach a helping hand. He must "hit bottom" as the early AA's said because he has to be divested of every vestige of that pride which depends on self and resists aid from man or God. One does not need to preach to him, because when he hits that crisis and seeks help he is then involved in a sense of guilt and sin. Guilt and sin and moral evil are not the same thing. One might change the moral fault, that is, quit drinking, and still not find recovery. He can drive out one devil and have seven more come in. Sin is alienation from God, and this lies at the root of the moral evil, the guilt and the anxiety. The only solution for this is repentance, forgiveness, and the love of Christ. All this is involved in the twelve steps of AA.

These principles of recovery have been worked out with alcoholics. Yet it must be admitted that when a person reaches that involvement no program of therapy has been very successful. There seems to be a line where the problem drinker becomes an alcoholic, but also one where the alcoholic becomes a subject only for some kind of custodial care.

These principles also apply to the problem drinker, or, for that matter, to anyone who has a moral or spiritual problem. No one has to hit the absolute bottom of the pit to bounce. Any crisis where one gets a glimpse of the long and broad road downward can also illuminate the narrow path upward. Any crisis which brings the victim to the chaplain or counseling service is an opportunity for spiritual recovery. Cure is never a good word to use in regard to any of the chemical addictions of man. Once having hit that mysterious habit status one can never go back to controlled drinking.

RICHARD POTTER DIES

Dr. Richard Potter, known to his friends affectionately as "Dick," pastor of the First Presbyterian Church, Staunton, Va., died on December 6, 1962, after a brief illness. Dick was an outstanding young minister of the Presbyterian Church, U.S., and a devoted and active member of The General Commission on Chaplains and Armed Forces Personnel. You will remember two articles he has recently done for THE CHAPLAIN and THE LINK: "Is the Lay Movement Moving in the Armed Forces?" and "God's 7,000." Mrs. Potter and the two children will continue to live in Staunton, Va. The home address: 1025 Westmoreland Drive.

CHAPLAINS

Retiring Chief of Army Chaplains (Maj Gen) **Frank A. Tobey** was given a special review to honor him for his long and devoted service to God and country on October 30, 1962—the day before he retired. The ceremony was held at Fort Myer's Summerall Field with troops of the 1st Battle Group, 3d Infantry, passing in review, and the U.S. Army Band providing music. He received the Distinguished Service Medal and was given a 13-gun salute.

Chaplain Tobey was Chief of Chaplains from November 1958, and served as Deputy Chief from 1954 to 1958. He served in the South Pacific during World War II and has since held key staff chaplain positions in Japan, Korea, Guam and the United States. He became a chaplain in 1938 after ten years in the Reserve component of the Massachusetts National Guard.

On December 1 Chaplain Tobey became the pastor of the Balboa Union Church, Balboa Heights, Canal Zone.

We gratefully acknowledge the service which Chaplain Tobey has given during his long and eventful career and our good wishes go with him.

Brooks Hays, administrative assistant to the President, was the speaker at the Veterans Day Service held in the concourse of the Pentagon. The Army Chorus provided the music.

Following the brief service, the new Chief of Army Chaplains, (Maj Gen) **Charles E. Brown, Jr.,** was host at a luncheon. The Executive Secretary of The General Commission and other civilians were present.

Chaplain (Lt Col) **Samuel L. Hiebert,** recently retired as Deputy Post Chaplain at Fort Bragg, N.C., is enjoying a sabbatical year with a semester's study at Union Theological Seminary in Richmond, Va.; a semester at the University of Edinburgh, Scotland. He will finish with two months at the University of Basel.

Mrs. **Samuel B. Bennett** was presented the Navy Relief Society's Certificate of Service and Meritorious Service Pin by RADM **Charles H. Lyman,** Commandant of the 8th Naval District, New Orleans, La. RADM Lyman praised Mrs. Bennett, wife of Capt **Samuel B. Bennett,** CHC, USN, 8th Naval District Chap-

Photographed during Orientation and Training Conference of the 2d Army were: former Chief of Chaplains (Maj Gen) Frank A. Tobey, Lt Gen John S. Upham, Jr., Commanding General 2d Army; Maj Gen Raymond F. Bell, Deputy Commanding General; Chaplain (Col) Wallace M. Hale, 2d Army Chaplain.

lain, for contributing more than 1,000 hours of volunteer work to the Navy Relief Society.

Dr. **Frank Pippin,** minister of the Community Christian Church, Kansas City, Mo., was the main speaker at the Disciple Chaplain's Association Luncheon held at the Hotel Haward, Los Angeles, Calif., during the International Convention of the Disciples of Christ in late October.

"Back to Christ—Back to His Church" was the theme used by The Reverend **John Parschauer,** Director of the North German Bible Institute, during the special program of the Protestant Men of the Chapel at Kelley Barracks, Stuttgart, Ger.

Chaplains observed the 42nd annual American Education Week during November 11-17, 1962, by using the Sunday topic "Our American Heritage Meets the Challenge of Change." The home-church-school responsibility was particularly stressed for the complete education of the nation's youth.

Protestant chaplains observed the season of Thanksgiving by sharing in the Church World Service program of **Share Our Surplus** for the hungry people of the world. During 1961, Church World Service shipped 333,893,961 pounds of SOS foods.

Navy Chaplain Corps observed their 187th Anniversary during the last week in November.

Dr. **Lynn Elder** of Golden Gate Seminary, San Francisco, Calif., was

Retreat Master at the annual Protestant Chaplains Retreat, Mission Springs Conference Grounds, Calif. Theme was "Personal Counseling."

Annual Fourth U.S. Army Supervisory Chaplains Training Conference will be held at Headquarters, Fort Sam Houston, Tex., on February 12-13, 1963.

Mrs. **James D. Wyker,** D.D., was the speaker at the Stuttgart District Protestant Women of the Chapel Fall Rally, Robinson Barracks Chapel Center in Germany. Mrs. Wyker is an ordained minister of the Disciples of Christ and a past national president of United Church Women. She has been acclaimed by the *Christian Century* as one of the six Protestant church women exerting the greatest influence in American church life today.

Chaplain (Lt Col) **Clement P. J. Krug** transferred to Fort Sam Houston, Tex., from Fort Benning, Ga., and will serve as Deputy Chaplain for the Fourth U.S. Army.

Chaplain (Capt) **Robert D. Parker** transferred from Fort Leonard Wood, Mo., to USAREUR Headquarters.

LCDR **Rodger Hill,** CHC, USN, has been made assistant to the Force Chaplain, ComServLant, after spending a year doing postgraduate work at Union Theological Seminary, New York.

Chaplain (Capt) **Kenneth R. Speer** transferred to Fort Hood, Tex., from Germany.

Chaplain (Capt) **William J. Hughes** transferred to Fort Sam Houston, Tex., from Germany.

Methodist chaplains of 5th Air Force, Tokyo area, entertained Bishop and Mrs. Paul V. Galloway of San Antonio, Tex. Front row: Mrs. Paul V. Galloway; Chaplain, Lt Col, Randolph E. Phillips; Bishop Paul V. Galloway; Chaplain, Col, Roy M. Terry; Chaplain, Capt, James R. Styles; Mrs. Roy M. Terry. Back row: Chaplain, Lt Col, Elmer E. Wehking; Chaplain, Capt, Earl F. Vaughn; Chaplain, Capt, Alton D. Cockburn; Chaplain, Maj, Charles C. Posey; Chaplain, Capt, Byron L. Richards, Jr.

Chaplain, Col, Henry C. Pennington presents awards to winners of USAF 1962 Chapel Choir contest. Shown: Dolly Hagiwar; Chaplain, Lt Col, John A. Turner; Chaplain Pennington; MSgt B. F. Howard; Chaplain, Capt, John F. Berry.

Chaplain (Capt) **Ray M. Mitchell** has been transferred from Rhine-Main AFB, Ger., to McChord AFB, Wash. Accompanying him were his wife, Martha Jeannette; his daughter, Sheerie Lynn; his son, Timothy Ray.

Chaplain, 1st Lt, **Donald Whitehouse** and his wife, Nancy, were transferred to France from McChord AFB, Wash.

Chaplain (Capt) **Robert C. Anderson** was transferred from USAREUR to Fort Leonard Wood, Mo.

Chaplain (Capt) **Paul K. McAfee** has been transferred to Fort Benjamin Harrison, Ind., from USAREUR.

Chaplain (Capt) **Donald L. Britton** recently arrived in Fort Leonard Wood, Mo., from USAREUR.

Deepest sympathy to the family of Chaplain (Capt) **Thomas J. Blomstrom** who suffered a heart attack on September 5 and died on September 14, 1962, in the hospital at Fort Carson, Colo. Chaplain Blomstrom's last assignment was with the 1st Brigade, 5th Infantry Division.

Congratulations to Chaplain (Capt) **Richard G. Eisemann** and his wife —McChord AFB, Wash.—on the birth of their son, September 27, 1962.

Congratulations to the following on recent promotions:

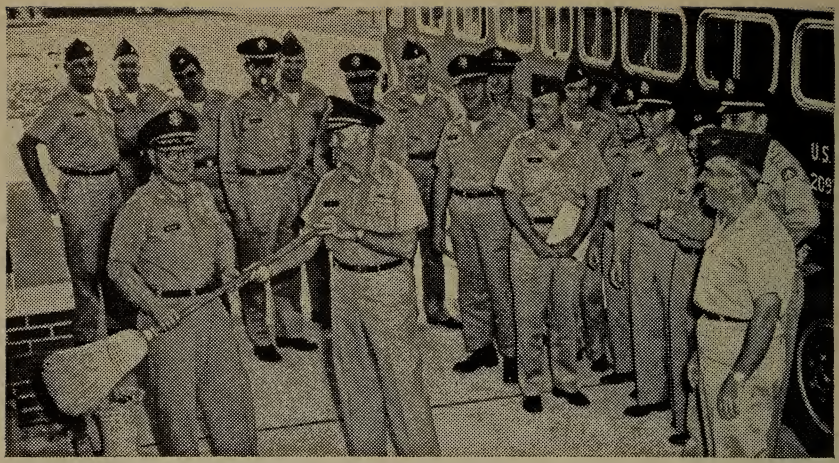
Chaplain **Weldon F. Wright,** Fort Sill, Okla., to Major.

Chaplain **Albert W. Wilson,** Fort Leonard Wood, Mo., to Lt Col.

Chaplain **Arthur Isbell,** Fort Riley, Kan., to Major.

In his Thanksgiving message, Chaplain (Maj Gen) **Charles E. Brown, Jr.,** Chief of Army Chaplains, stated that "over three hundred years ago our Pilgrim Fathers had turned their backs on a world of hate to build a nation of love." With this heritage we share he suggested that we all "pattern our future after their vision."

Chaplain (Lt Col) **Wm. V. Goldie,** assistant chaplain of the First U.S. Army Chaplain's Section, Governors Island, N.Y., has been reassigned to the staff of the Chaplains' Combat Development Agency, Ft. Lee, Va. The agency is part of the Combat Development Command, Ft. Belvoir, Va., whose chaplains' staff is headed by Col. **James McMahon.** Chaplain Goldie's wife is the former Ethel Karlick; they have two sons, Richard, eighteen, a student at Columbia, S.C., Bible College; and James, sixteen.



Post Chaplain (Col) Lisle Bartholomew hands over the broom to Chaplain Wilson (Catholic) as 18 Protestant chaplains head for their monthly retreat at Fort Leonard Wood, Mo.

FALL MEETINGS OF THE GENERAL COMMISSION ON CHAPLAINS

THE FALL meetings of The General Commission on Chaplains and Armed Forces Personnel were held in Washington, D.C., October 15-17, 1962. The Right Reverend Henry I. Louttit, Chairman of the Commission, presided at the general sessions. This was the first session as Executive Secretary for the Rev. A. Ray Appelquist.

During the program session presentations were made by the Chiefs of Chaplains of the Army, Navy, and Air Force and by the Director of the VA. Chaplain (Col) John I. Rhea spoke of the work of the Armed Forces Chaplains Board of which he is the Executive Director. Colonel Daniel C. Omer, Deputy Director of the Selective Service System, gave a talk on conscientious objectors.

The Rev. Richard R. Potter for the Committee on the Ministry to Armed Forces Personnel presented a proposal for a Consultation on Overseas Churchmanship of Armed Forces Personnel. This consultation would bring together a selected group of church leaders in military and civilian life to consider what is being done to witness for Christ abroad and how this witness may be made even more effective. The proposal is now being studied.

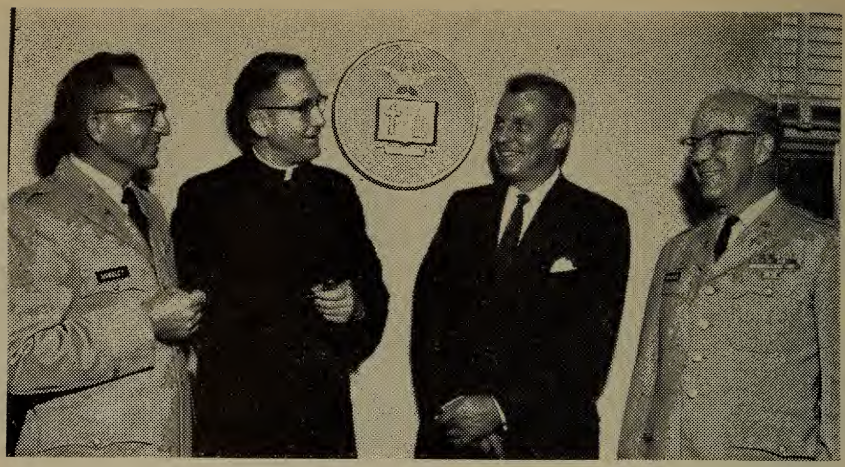
(See pictures on opposite page.)

Above are Robert Lewis, Asst. Mgr., Activities for Armed Forces, Christian Science Church; Irene Murray, Asst. Editor, THE LINK and THE CHAPLAIN; Dr. Carl Boyd, Dir., Chaplaincy Services, Committee on Military and Veterans Services, Disciples of Christ.

Above are Chaplain (Col) John I. Rhea, Exec. Dir., Armed Forces Chaplains Board; Rev. K. Warriston McCracken, minister, Second Presbyterian Church, Carlisle, Pa.; The Rt. Rev. Henry I. Louttit, Protestant Episcopal Bishop of Southern Florida, and chairman, The General Commission on Chaplains.

Shown below are Rev. Lloyd W. Dahlquist, Gen. Sec., Baptist General Conference; CDR Richard D. Cleaves, CHC, USN, MSTS; Floyd Robertson, Exec. Sec., Commission on Chaplains and Service to Military Personnel, NAE.

Shown below are Rev. George Cummins, Dir., Division of Chaplaincy, SBC; Dr. A. L. Roberts, Gen. Dir., Commission on General Christian Education, NCC; Rabbi Morris A. Sandhaus, Dir., VA Chaplain Service.



Discussing pastoral care at the week-long workshop held September 17-21 at Walter Reed Army Medical Center are Center Chaplain (Col) Maury Hundley, Jr.; Rev. George Hagmaier, C.S.P., associate director, Paulinist Institute for Religious Research, New York; Rev. Harry C. Meserve, D.D., director of program of the Academy of Religion and Mental Health, New York; Chaplain (Lt Col) John C. Brucker of Walter Reed, project director.

CHAPLAINS RETIRING

From the Army: Chaplain (Lt Col) **Thomas V. Sigler**—last duty station, VIII U.S. Army Corps Chaplain, Austin, Tex.

Chaplain (Col) **Vernon P. Jaeger**—last duty station, Armor Center Chaplain, U.S. Army Armor Center, Fort Knox, Ky. After December 31, 1962, Chaplain Jaeger became affiliated with the American Baptist Convention as State Missionary for Evangelism and Church Extension in the state of Oregon. Address: Fitzpatrick Building, Portland, Ore.

Chaplain (Lt Col) **Edwin W. Norton**—last duty station, Fort Benjamin Harrison. Ind.

From the Navy: CDR **James A. Alley,** CHC, USN—last duty station, U.S. Naval Station, Key West, Fla. Civilian address: Fenelon Falls, Box 114, Ontario, Can.

PERSONALITIES

The new Executive Secretary of the Armed Services Department of the YMCA is **Fount L. Robison.** Mr. Robison will also serve as a consultative member of The General Commission on Chaplains. **Hardy Denham, Sr.,** becomes the Secretary for Business and Finance for the Armed Services Department and **Howard B. Wilson** takes over the secretaryship for Personnel and Public Relations.

Dr. **Karl B. Justus,** former Navy chaplain, became the Executive Director of the Military Chaplains Associa-

tion in September. Dr. Justus was on the staff of the National Conference of Christians and Jews most recently and had been a Methodist minister in Maryland before entering the United States Navy.

The Rev. **Harry A. McKnight,** former chaplain, recently left the Briggs Baptist Church in Washington, D.C. to become Executive Director of the Los Angeles Church Federation in California.

The Rev. **Harold H. Wilke** has become head of the Council for Church and Ministry of the newly organized United Church of Christ. He is succeeding Dr. **Nathanael M. Guptill,** who recently has been appointed superintendent of the Connecticut Conference of Congregational Christian Churches.

NEWS BRIEFS, UNITED STATES

Dr. **Ralph Curry Walker,** former pastor of the Madison Avenue Baptist Church, New York, died of a heart attack while visiting in Germany last fall. Dr. Walker was a former member of The General Commission on Chaplains. Our deepest sympathy to members of his family.

The Rev. **Gerald E. Kuhn,** pastor of St. Paul's Lutheran Church, Falls Church, was elected secretary of the Armed Services Commission of the Lutheran Church—Missouri Synod. Pastor Kuhn is now a reserve chaplain and saw action with the U.S. Marines in Korea.

Please send us news of chaplain activities in your area, photographs, and any other information of interest to chaplains.—Editor.

Chaplain (Maj) Robert B. Webb, Jr., Protestant Chaplain, Fort Gulick, has coffee with The Rev. Luis Veagra of Colon Circuit, The Methodist Church and Karen Middleton, daughter of Sgt Dudley Middleton of USARCARIB Artillery section. Webb was just promoted to Major.

Chaplain (Lt Col) Duncan N. Naylor was recently presented the Army Commendation Medal for meritorious service in religious education programs while Assistant for Plans, Programs, and Policies of the Office, Chief of Chaplains, Washington, D.C. Maj Gen Theodore F. Bogart, Commanding General, U.S. Army Caribbean made the award as Mrs. Naylor looked on.

Dr. **Edward W. Bauman** considers the Holy Land Travel Seminar made during the summer of 1962 his "most creative trip" to date. He led 40 people from Jerusalem to Athens, Corinth and Rome. Most of the members of the group were regular listeners of Dr. Bauman's TV programs.

The Most Reverend **Arthur Ramsey,** Archbishop of Canterbury, helped to install the Most Reverend **William F. Creighton** as Fifth Bishop of the Washington Episcopal Diocese, at the Washington Cathedral. During a talk given to the National Press Club the Archbishop of Canterbury said that he believed "Christianity would outlast communism whose atheism can never satisfy the human spirit."

The Tenth Annual World Day for Leprosy Sufferers will be held on Sunday, January 27, 1963. American Leprosy Missions is non-denominational and gives financial support to 400 units of mission work of all denominations. Special material for bulletin inserts, program suggestions, etc., is available to chaplains from the American Leprosy Missions, Inc., 297 Park Avenue, South, New York 10, N.Y.

Robert Jeambey, program director for the Division of Radio and Television, Decca Records, Inc., reports that a radio-television experiment by the Board of National Missions, United Presbyterian Church, USA, has turned out to be big-time show business. Twelve contemporary hymn arrangements with a 25-voice chorus and 14 brass instruments were recorded and released for Christmas use.

Forty-six Protestant churches in the United States contributed $2,708,722,-264 during 1961. Benevolences totaled $508,451,920 which is 18.68 per cent of the total. Per member giving increased to $69.89, which is a gain of 4.8 per cent over 1960.

Executive Secretary A. Ray Appelquist recently made presentations on the work of The General Commission on Chaplains at Northwestern College, Minneapolis, and Bethel Theological Seminary, St. Paul, Minnesota. He stopped over in Grand Rapids to bring greetings to the General Conference of the Evangelical United Brethren Church during their meeting.

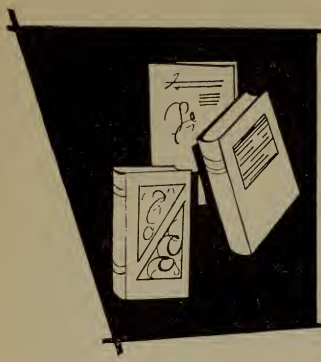
NOTICE TO ALL CHAPLAINS: Send us news and pictures of chaplains' activities in your area.—Editor.

The Rev. Dr. **Lowell B. Swan** was installed as the new President of the Illiff School of Theology in Buchtel Memorial Chapel (U. of Denver campus) on Sunday, December 2, 1962. Dr. Swan was for over fifteen years the Minister of Warren Methodist Church, Denver. Former pastorates also include Harcourt, Iowa; Lincoln, Nebr.; Emmanuel Methodist, Denver; and Arvada, Colo. During World War II, Dr. Swan was for four years a troopship chaplain in the U.S. Army.

Chaplain, Capt, **Stanley A. Llewellyn,** 478th Air Base Group (ADC), USAF, Grand Forks Air Force Base, N.Dak., writes us: "The Protestant Women of the Chapel, Grand Forks Air Force Base, N.Dak., sewed and filled 60 sewing bags to be sent to the women of Southeast Asia. The bags were consecrated on World Communion Day."

Dr. **Henry P. Van Dusen,** President of Union Theological Seminary, and eight other prominent clergymen, call attention to a false impression left by an article, "Why I Left the Ministry," which appeared in the November 17 issue of the *Saturday Evening Post.* Two errors in particular are noted. THE POST: "Protestant seminary enrollment dropped 5 per cent last year to a five-year low." THE FACTS: In a single year, 1960-61, enrollments did decrease about 5 per cent; but in the past two years, enrollments have increased 3.6 per cent. THE POST: "Ordained clergymen are resigning in unprecedented numbers." THE FACTS: There is no evidence whatever of unprecedented resignations from the Protestant ministry. On the contrary, the records of a number of church pension funds reveal no increase in such resignations. *Look* of Nov. 20 also leaves a false impression.

Architect's rendering of Protestant Center to be erected at 1964-1965 New York World's Fair. Landmark for visitors will be 80-foot tower topped by illuminated cross which will shine on Court of Protestant Pioneers formed by 34 columns, each dedicated to a Protestant pioneer. A reception center, chapel, children's center, music garden, and theater complete the Center, which will cover 76,000 square feet.



BOOKS

PUBLISHERS' ADDRESSES AT END OF BOOK SECTION

Christianity and Communism Today by JOHN C. BENNETT. Association Press. Giant Reflection Book. 1962. 186 pp. $1.50 paperback.

This is a revised edition of a book written twelve years ago entitled, *Christianity and Communism.* A helpful survey and approach to the problem of facing up to life in a sharply divided world.

Caesar's or God's by PETER MEINHOLD. Augsburg Publishing House. 1962. 170 pp. $4.00.

Because of its current interest there are many occasional essays on this subject and its implications, but this treatment reads like a textbook, a formal study of the problem. Professor Meinhold has been a member of the theological faculty of the University of Kiel since 1936. He deals with the conflict of church and state in modern society exegetically, historically and systematically. He believes that the "tension cannot be resolved." Christians must learn to face it constructively. This is one of the best of recent books dealing with such matters as the military calling, the just war, revolution and pacifism.

—A. R. A.

Four Keys to Prayer by LESLIE R. SMITH. Bethany Press. 1962. 125 pp. $1.95.

Central Christian Church of Lexington, Kentucky, has had an annual School of Prayer since 1954 conducted by such men as Albert E. Day, Thomas R. Kepler and Gerald Heard. This book is written by the pastor of the church and is built around four "keys," Listening, Meditating, Receiving and Giving. It is a fresh and helpful addition to the literature of an inexhaustible subject.

Christian Devotion by JOHN BAILLIE. Charles Scribner's Sons. 1962. 114 pp. $2.50.

The book is excellent as one would expect in anything written by the late John Baillie. By way of introduction there is a delightful sketch of Baillie's life and work written by his cousin. It whets the interest for the full biography which we hope is soon to come from some skilled hand and sensitive heart.

Death Row Chaplain by BYRON ESHELMAN with FRANK RILEY. Prentice Hall. 1962. 244 pp. $4.50.

Byron Eshelman has been Prot-

estant chaplain at San Quentin for ten years. His case histories, including Caryl Chessman, are presented with skill and great sympathy. The book is a fine addition to the literature on capital punishment and good reading for all chaplains.

The New Testament in Current Study by Reginald H. Fuller. Charles Scribner's Sons. 1962. 142 pp. $2.95.

From the First Adam to the Last by C. K. Barrett. Scribner's. 1962. 119 pp. $2.95.

These are scholarly additions to New Testament critical literature. The first volume is just what its title clearly suggests. It is largely drawn from lectures at the School of the Prophets, San Francisco, California, in June of 1960.

From First Adam to the Last is based on the view that the Apostle Paul saw history in terms of great representative figures, Adam, Abraham, Moses and Christ.

A History of Christianity, Vol. I. Edited by Ray C. Petry. Prentice-Hall, Inc. 1962. 543 pp. $8.50.

This is a beautiful collection of readings in the history of the early and medieval church. Attractively illustrated and well indexed. A good reference work and a fine gift item for devotional and informative reading. The companion volume dealing with the period from the Reformation to the present is scheduled for the fall of 1963.

The Christian Message in a Scientific Age by Albert N. Wells. John Knox Press. 1962. 144 pp. $3.75.

Science and Religion by Harold K. Schilling. Scribner's. 1962. 248 pp. $4.50.

The first volume is written by a Presbyterian pastor with engineering training and experience as an officer in the Navy. *Science and Religion* is a book by the Dean of the Graduate School at the Pennsylvania State University. Both books give helpful approaches to the problems of Christian perspectives in a scientific age.

Theology and the Cure of Souls by Frederic Greeves. Channel Press. 1962. 177 pp. $3.75.

Frederic Greeves is Principal, Didsbury College, Bristol, England. His material for this book was first presented in a formal lecture series and then prepared for print. This is a fine and competent addition to the growing and significant literature of pastoral theology.

The English Hymn by Louis F. Benson. John Knox Press. 1962. 590 pp. $6.50.

This is a reprint of a classic work on this subject. It remains a veritable encyclopedia of accurate information on English and American hymnology. An excellent item for the music section of the chapel library.

Shout for Joy by David Head. The Macmillan Co. 1962. 152 pp. $1.95.

This author continues to write unusual books about prayer. First it was *He Sent Leanness*, and then *Stammerer's Tongue*. Now he speculates on the prayers and praises of the saints in heaven. His thoughts are fresh and interesting, yet reverent and very much worth sharing with his readers. The book may cause you to "shout for joy."

Among Friends by HENRY KNOX SHERRILL. Atlantic, Little, Brown Co., 1962. 327 pp. $6.50.

This is an autobiography of great interest with delightful touches of humor. Bishop Sherrill is a distinguished churchman and Christian statesman. He leaves a valuable record of his important work and associations. He was in the mainstream of events in the church and the nation during his active ministry. Chapters five and ten are of particular interest to chaplains. In addition to heading the chaplaincy effort of his own communion he also shared in the leadership of The General Commission during World War II.

—A. R. A.

Becoming the Complete Adult by SIMON DONIGER. Association Press. 1962. 222 pp. $4.50.

"Gaining self knowledge is the first step to maturity" states the editor in the Preface of this book which deals with one becoming an adult. Simon Doniger, Ph.D., editor of *The Pastoral Psychology* magazine, has gathered here the efforts of ten well-known persons who from their training and experience can be considered authorities on the subject. The seven chapters deal with becoming a complete adult: physically, emotionally, spiritually, sexually, intellectually, vocationally and politically.

All of this is good material, but especially challenging are the chapters on Religion and Spiritual Values by Doctors Pruyser and Menninger, Becoming an Adult Sexually by Doctor Eckert and The Meaning of Education by Doctor Taylor.

Directed primarily toward young adults, this book presents many excellent ideas, all of which are valuable to persons interested in achieving maturity—for themselves as well as for others. For chaplains it may well be the textbook they need for a series of discussion groups.

—MAURY HUNDLEY, JR.
Walter Reed Army Medical Center

Handbook of Church Correspondence by G. CURTIS JONES. The Macmillan Company. 1962. 210 pp. $5.00.

The Minister's Law Handbook by G. STANLEY JOSLIN. Channel Press. 1962. 251 pp. $4.95.

Two very useful reference volumes for a church or chapel library.

Decisive Battles of the Bible by EDWARD LONGSTRETH. J. B. Lippincott Co. 1962. 181 pp. $4.50.

This book reads like an historical atlas with a selective theme, military events of the Bible. It is a very readable and competent presentation of the general setting in which various battles took place. "Some very important battles in Israel's history are barely mentioned or are not referred to at all. Not the battle, but the moral issues involved brought the account into the literature of the Old Testament."

The accounts run from Abraham to the Maccabees and the days of civil strife. ". . . hovering over the struggling ranks of men is the spirit of the Lord God of Hosts, Yahweh. The decision in the Bible is ultimately His."

—A. R. A.

Selective Service, A Guide to the Draft, by ALF EVERS. Lippincott. 1961. 188 pp. $3.25.

This is an up-dated and edited issue of an older volume. It is written in plain language and logic that a teenager can follow easily as he looks ahead to military service. The material is good background for chaplains and civilian pastors who wish to be reasonably well informed as they counsel with young people facing decisions in this area. The book contains information about procedural steps, regulations, options and a final chapter on "The Story of Compulsory Military Service."

Black Boomerang by SEFTON DELMER. The Viking Press, Inc. 1962. 298 pp. $5.75.

An inside story on psychological warfare in World War II. Based in Britain, German-language radio broadcasts were disguised with great sophistication to confuse and demoralize the Germans. A fascinating account of the men and the problems involved.

The Nature and Purpose of the Gospels by R. V. G. TASKER. John Knox Press. 1962. 112 pp. $1.50.

The Four Gospels properly interpreted reveal not a human Jesus gradually deified by his followers, but the divine Son of God, both human and divine at once. From the very first, fact and interpretation are combined in the Gospels. "The Jesus of history and the Christ of faith are inseparable." This simple study shows that the Four Gospels were not mere history, nor biography, but doctrine. They were conditioned and made what they are by the content of early Christian preaching. The small book is an excellent, though not comprehensive, introduction to the Gospels by the Professor of New Testament Exegesis at the University of London.

Reaching Beyond Your Pulpit. Edited by FRANK S. MEAD. Fleming H. Revell. 1962. 190 pp. $3.50.

The minister who limits his ministry to the pulpit is missing an opportunity to broaden his influence. Here are some other areas of ministry, opportunities to "reach beyond the pulpit": writing a column for a newspaper; writing magazine articles; writing books; speaking over radio and TV. And one other very important area—being a good public relations man in the community. All these areas are ably discussed in this book and chaplains should find it challenging.

Logic and Faith by WALTER E. STUERMANN. The Westminster Press. 1962. 192 pp. $4.50.

Apologetics and Evangelism by J. V. LANGMEAD CASSERLEY. The Westminster Press. 1962. 186 pp. $4.00.

Two more important books in the "Westminster Studies in Christian Communication." *Logic and Faith* is "a study of the relations between science and religion." The author contends that science and religion share a spirit of inquiry and an attitude of humility in the presence of truth, and so effective communication can exist between them. Of course, "science and religion are two different kinds of disciplines and they deal with different sorts of subject matter." We must not expect science to prove God; nor should religion oppose science. Properly conceived science and religion are friends.

Apologetics and Evangelism points

out the great disparity between the masses and the elite. It is, says the author, wider than ever before. An elite Christianity has a contribution to make to mass or popular Christianity and vice versa. We must give serious thought to the need to reproduce our own kind and how, and this involves communication between the elite and the masses. The author calls for a synthesis of the thought and scholarship of the elite with the zeal and fervor of the masses.

This book needs to be read carefully and thoughtfully by both liberals and conservatives for it points the way to finer communication between these two groups. And it also suggests the evangelistic approach needed within the church today.

A Guide to Biblical Preaching by CHALMER E. FAW. Broadman Press. 1962. 198 pp. $3.50.

Why do our people know so little about the Bible? Why is it the Bible is so widely sold and so poorly read? There are many answers; but one, no doubt, is the failure of the pulpit to use biblical preaching. The author points out that today we have at hand "more and better tools for discovering the riches of the Bible" than ever before. But still, the Bible needs to come alive for us. For it to do so we must discover the basic formula; and that is to start with God. It is God we seek. It is the divine-human encounter we need—and our people need. From this central truth, the author goes on to offer many practical helps on biblical preaching. There is a chapter even on testing the preaching value of your sermons. Dare we do this? The author is professor of biblical studies at Bethany Biblical Seminary in Chicago.

Concern and Response. Edited by MARGARET WILLIAMSON. Friendship Press. 1962. 224 pp. $3.50.

"How much do we care?" Should the church be concerned only about personal religion or does it have a responsibility to society? In what way? "Concern and response" is a phrase that gives this book's answer. The 367 people who attended the Second National Conference on the Churches and Social Welfare, meeting in Cleveland, Ohio, October 23 to 27, 1961, certainly would say: We simply cannot fail to realize that social welfare, social concern, is an integral part of the responsibility of the church. This book records the findings of the several sections which made up the conference. The book's main help is in giving specific activities small groups and churches can do to witness in the various fields of social welfare.

Let's Get Married by ROGER H. CROOK. Bethany Press. 1962. 96 pp. $1.95.

This book is written for young people who are engaged. Its purpose is to help them make preparations for their marriage. It answers questions young people have asked the author; and questions he wished they would have asked. It is, as the sub-title says, "A Manual for Engaged Couples."

Philosophy and Religion in Colonial America by CLAUDE M. NEWLIN. Philosophical Library. 1962. 212 pp. $4.75.

Professor Newlin of Michigan State University was awarded the 1961 Philosophical Library prize in philosophy. This is the winning essay. It gives the background for philosophy and re-

ligion in early New England and traces its further development in Colonial times. The influences of George Whitefield, Jonathan Edwards and Samuel Johnson are studied. Rationalist liberalism with its emphasis upon the high estimate of the intellectual and moral capacity of man and the benevolence of God made the transition to Unitarianism easy in New England.

Listening to the Saints. Compiled by J. Manning Potts. The Upper Room. 1962. 239 pp. $1.00.

Significant devotional thoughts of the great saints are brought together in this collection around certain theological divisions: God, the Presence of God, Jesus Christ, God in the Life of Man, Man and Sin, the Grace of God, Man and the Acceptance of Christ, Man's Response to God, the Spirit of God in the Life of Man, Means of Grace, and Meditation and Contemplation. Those who need help in their devotional lives and those who desire to quote the devotional saints will appreciate this book.

Toward Understanding Romans by Boyce W. Blackwelder. Warner Press. 1962. 101 pp. $3.50.

Paul's Letter to the Romans is one of the most important documents ever written; so it is fitting that from time to time we get new studies and new translations of this epistle. Here in concise form, Dr. Blackwelder acquaints the reader with Rome as a city, with the church at Rome, and with the occasion and purpose for Paul's writing of Romans. The translation is most interesting. The author's viewpoint is: "Translation is far more than presenting literal English equivalents for Greek words . . . it is filling in the total picture, as best we can, with the ideas contributed by the Greek modes, tenses, cases, emphatic pronouns, the use or nonuse of the article, and the like. . . ." A useful book.

The Layman's Bible Commentary. John Knox Press. Volumes 8, 15, 17 and 24. 1962. $2.00 each. Four or more $1.75 each.

This commentary is designed to be a concise non-technical guide for the layman in personal study of his own Bible. Exhaustive treatment of subjects has not been undertaken. Five volumes were published in 1959; four each for the years 1960 and 1961. And now four new ones have appeared as follows: **Volume 8:** Ezra, Nehemiah, Esther, and Job. **Volume 17:** Mark. **Volume 15:** Micah, Nahum, Habakkuk, Zephaniah, Haggai. Zechariah, and Malachi. **Volume 24:** Hebrews, James, 1 Peter, 2 Peter.

Help in Troubled Times. Compiled and edited by Bruce E. Mills. The Judson Press. 1962. 256 pp. $3.50.

Here are 216 meditations by 185 writers who speak right out of personal trials and triumphs. They show how people like ourselves have dealt with life—its problems and challenges, its defeats and victories. They come from *The Secret Place*, a helpful devotional booklet, and deal with such subjects as "For Those Who Are Lonely." "For Those Who Are Sick," "For Those Who Travel," "For Those Who Struggle with Temptation," "For Those Who Feel Inadequate to Life's Demands."

They Came to a Place by ROBERT L. OTTERSTAD. Augsburg Publishing House. 1962. 47 pp. $1.25.

The author of this book due to a cataract condition lost sight in one eye. Then he was faced with the possibility of the loss of sight in the second eye and total blindness—which came, at least, for a two-month period. An operation restored the sight of the afflicted eye. But during the period of darkness how did he find his way through? The author says: "There is but one certainty: the presence of a concerned, gracious, personal Lord." "In the grace of God, even though the waters are deep, a man can swim."

The Christian in Politics by WALTER JAMES. Oxford University Press. 1962. 208 pp. $5.00.

In spite of the moral ambiguities a Christian can render a distinct service in politics. "It is perhaps easier to be courageous in politics when your life contains something of infinitely greater importance" (p. 81).

A very competent study of the difficulties and peculiar temptations a conscientious Christian faces in holding political responsibility. There are interesting similarities in the problems of command and supervisory positions in the armed forces. Particularly helpful are the sketches of British political leaders who were also active churchmen.

—A.R.A.

We Seven by THE ASTRONAUTS. Simon and Schuster. 1962. 352 pp. $6.50.

What kind of men are those first seven American astronauts? This book tells you. The astronauts themselves write: John Glenn, Jr.; Alan B. Shepard, Jr.; Scott Carpenter; Walter M. Schirra, Jr.; Gordon Cooper, Jr.; Virgil I. Grissom, and Donald K. Slayton. The reader will be proud of each man, his spirit, his willingness to work hard, his cooperativeness—WE seven, his faith. The reader will also feel that from the original 508 test pilots who met the basic requirements, that the seven selected are worthy of the honor.

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31. The United Church of Christ
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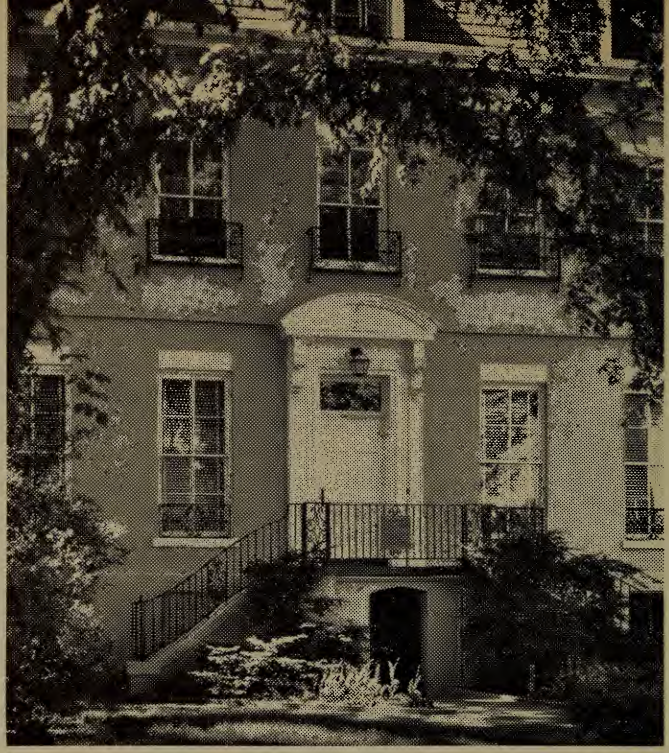

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CHAPLAINS MEMORIAL BUILDING

This beautiful building is the headquarters of The General Commission on Chaplains and Armed Forces Personnel and here the editorial work on THE CHAPLAIN and THE LINK is done, though the magazines themselves are printed in Nashville, Tennessee, by the Parthenon Press.

The building has a long and distinguished history dating back to 1812. In its early years it bore the name of "Parkington," and was owned by such eminent persons as John Clement Fitzpatrick, Honorable Rufus Lathrop Baker Clarke, and Senator and Mrs. Hiram Johnson of California. After Senator Johnson's death, the building was sold by Mrs. Johnson to the Commission in 1947. It was purchased as a memorial to chaplains who died in the two World Wars. The Executive Secretary extends a cordial invitation to you to come by to see us when you are in Washington.

Executive Staff, The General Commission on Chaplains and Armed Forces Personnel

Left: The Rev. Albin Ray Appelquist, Executive Secretary
Right: The Rev. Lawrence P. Fitzgerald, Director, Department of Ministry to Armed Forces Personnel

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